CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, FEBRUARY 18, 1837. NO. 810.---VOL. XVI.—NO. 7.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

THE INFLUENCE OF FASHION UPON RELIGION. No. V.

Intercession formerly made a much greater proportion of public prayer, than it now does, and especially in Unitarian Societies. Such intercession was more generally requested by individuals and families, than it now is. Not only mourners desired public prayers, as *we* generally do, on account of recent bereavements, but those who were dangerously sick, and especially when they apprehended, that they were soon to leave the world, seldom or never omitted to ask the intercession of God's people in their behalf. The like was done when they were about to expose themselves to the perils of the ocean, or other great dangers. On a recovery from a threatening disease, or a safe return from sea, they rendered public thanks. With one exception, it is becoming unfashionable with us to request any particular notice in the exercises of public prayer, or praise, on any such occasions. In regard to one topic of thanksgiving of very deep interest to individuals and families, which need not here be named, it is perhaps well that there should be no express mention of it in public; since the general feeling is so different from what it formerly was, that it would in many instances be disturbed by it, and perhaps there were other cases formerly noticed in this way, which were not of sufficient importance to save the applicants from the suspicion of ostentation. To me, however, the custom of asking public prayers in extreme sickness, or returning thanks on recovery appears liable to no such objection; and the same may be said in regard to some other occasions.

It would doubtless be unfair to charge the disuse of the custom, noticed above, entirely to the declension of religion among us. The notes that were put up by our fathers were in some instances, it is probable, mere forms; and we may charitably suppose, that private and domestic prayer and praises are now offered by many on accounnt of interesting events, of which they say nothing in public. The circumstances of the times will account in no small degree for the difference of custom, which we have noticed between our fathers and us. In the first settlement of our country the inhabitants had a greater community of interests, than we have, or at least they were more sensible of that community. With few exceptions, they all came to this remote land for the same object, the enjoyment of their religion. They were few in number, and were all exposed to great necessities and dangers; as neighborhoods and civil societies, therefore, they were united by strong sympathies. All their connexions were fraternal. Hence they were naturally prompted, not only to pray one for another, but to ask the prayers of those, in whose piety and fellow feeling they confided; and, while their number increased, and their dangers and wants diminished, the custom of earlier times continued; a custom, which, as we may presently see, was justified by other reasons than those already noticed.

Intercession, whether requested or not, is evidently, I think, a christian duty. It is enjoined in the precepts of our religion, enforced by apostolical example, and, as we have reason to believe, conducive to some of the most important effects.

1. Intercession is enjoined in the precepts of our religion. Our Savior has taught us to pray even for our foes; and can it for a moment be doubted, that he would have us pray for our friends? In the 1st Epistle to Timothy the Apostle Paul exhorts 'that prayers, supplications, intercessions, and thanksgivings be made for all men,' and, among others, for 'Kings and for all in authority.' In the Epistle of James we have the exhortation, 'Pray one for another.'

2. The precepts quoted above are enforced by apostolical example. In the introduction of almost every Epistle, whether to churches or individuals, Paul expressly affirms that he remembers and mentions those, to whom he writes, in all his prayers. To the example of this apostle, we may add that our Divine Master himself, who not only interceded for his disciples on earth, but of whom we are told, that 'he ever liveth, to make intercession for us.'

3. Intercession may be made conducive to some of the most important effects in religion. I do not say that all intercession is productive of good. It may be perverted to the purpose of flattery. It is sometimes employed for the malignant purpose of calumny or revenge. Like almost every other good, it may become an instrument or source of evil. When however it is suggested by benevolence, and regulated by sound judgment, or correct taste, it may be made to contribute much to the proper objects of prayer. It is generally, if not always gratifying to those, for whom it is made, and tends to engage the thoughts and feelings of others in the service. It is calculated to excite and promote those tender sympathies, and brotherly feelings in the whole assembly, which are inseparably connected with true religion; and the more indisposed the community become to such intercession;—the more independent or forgetful one of another, the more they need the habit of intercession, to bind them together by the sacred ties of christian affection. As the country increases in population, wealth, and luxury, there is great danger that the purer sympathies will be enfeebled by the continual operation of selfish feelings and pursuits; a danger against which all Christians, and especially all ministers of the gospel, should be continually on their guard.

From the previous considerations, we may well inquire, whether it be not desirable to continue, or renew, the custom of asking the prayers of our brethren in the more solemn and affecting vicissitudes of life. Will not such requests be likely, to encourage those intercessions, which are so favorable to Christian sympathy? However this question may be answered, it does appear to me that there ought to be more, much more of mutual prayer, than there now is. The poor we have always with us; the aged and infirm we have always with us; the sick we have always with us; sufferers of almost every condition and degree we have always with us; and are not these to be remembered in our prayers at the throne of mercy? Some of them are perhaps enduring extreme pains of body or mind. Some of them, it may be, have been lingering under dishcartening diseases for months and years, unable to meet with us at the public altar of God, or leave their chambers, or their beds, neglected and forgotten by a thoughtless, or a busy world. Shall these be forgotten too by their brethren in Christ? Yea, by the representative of Him, who maketh continual intercession for us? If we do not pray for individuals by name, there appears to be great propriety in praying for those classes of the community, whom we know to be laboring with infirmities, wants, or dangers, temporal or spiritual. The very thought that such an interest was felt, and such prayers offered, would cheer many a drooping spirit in the solitary chamber, while the very exercise would give new life to the languishing prayers of the sanctuary.

I can think of only one objection to what is recommended above, that has not already been answered. It may be said that we cannot spend so much time in intercession, as our fathers did, without making our prayers too long. To this I reply, that other parts of prayer would not only suffer no loss, but would be greatly improved in the effects upon the heart, if they were reduced to one half, or one quarter of their usual length. They are often too didactic, and too general, having no particular pertinence to one time or place, or condition more than another. In saying they are too didactic, I have not forgotten the precept of one, who is entitled to high respect, Mr Orton, I think, who says that 'prayer should teach.' If this proposition be in any sense true, I must still contend that the lessons thus communicated should be such as may be conveyed in very few words, and be sure of an immediate apprehension and acknowledgement. It is the proper business of the sermon to inform and convince the understanding, and especially where great amplification is required for the purpose; where there must be an accumulation of word upon word, sentence upon sentence, and paragraph upon paragraph. Instead of saying 'prayer should teach,' it were better perhaps to say 'prayer should make us think and feel.' S. W.

[From the Boston Recorder.]

APPLICATION OF A TEXT TO ITS PREACHERS.

Sometimes the messenger of salvation, deeply penetrated with a sense of the folly and guilt of seeking human applause, determines to steer clear of this vortex which has swallowed up the usefulness, if not the souls of so many of Christ's servants. He comes out boldly, and tramples under foot the opinions of all men: he heeds not the censure of ministers and churches, or of the rich and powerful. Now he imagines himself safe from danger; but he will soon find that the devil is on this tack also, as well as on the other.

There is something extremely flattering to the pride of the heart in the thought of standing before the community in the character of a bold reformer, like Elijah the prophet, or John the Baptist, or Martin Luther. Ten chances to one, his spirit and his preaching will become leavened with this idea before he knows it, and his religion will be devoured by spiritual pride.

Bold invective, moreover, is to some men, by reason of their natural temperament, no self-denying work. They are forward enough, without the help of grace, to bring the prophets of Baal down to the brook Kishon.

This strain of preaching also, will always have its admirers. Men love denunciation and detraction, especially of conspicuous characters. How pleasing to the natural man is the employment of going to church to hear ministers censured, doctors of divinity ridiculed, and professed Christians belabored! The preacher who abounds in this sort of work, they will commend for his boldness and fidelity to the *truth*; they will compliment him as being no time server, or man pleaser; and how soon will their flatteries steal their way into his weak heart, till he who began with despising the opinions of all men, will end with greedily drinking in the encomiums of even the lowest! Alas! *'The heart is deceitful above all things, and desperately wicked:* WHO CAN KNOW IT?'

In this position, there is farther danger that he will acquire the habit of closing his ears even to just criticism, and of accounting all who oppose him, the enemies of the truth.

Some of the most efficient preachers whom the world ever saw, have been tinctured with this spirit, especially in the beginning of their career. And truly, bad as it is, it is far preferable to that softness and effeminacy of soul which bows like a reed before every breeze of public opinion When sweetened and purified by the power of the gospel, it makes a bold, fearless, and successful preacher; otherwise, it runs into misanthropy. The man becomes disgusted with the world, not so much because it hates God, as because it opposes him.

[From the Catholic Sentinel]

REGULATIONS FOR THE OBSERVANCE OF LENT.

Abstinence from flesh-meat shall continue to be observed from Ash-Wednesday to the following Saturday, both inclusively; also, on Wednesday, Friday, and Saturday, of the ensuing weeks of Lent; and on all the days from Palm-Sunday to Easter-Saturday, both inclusively.

The use of flesh meat is allowed (by dispensation) on all the Sundays of Lent, except Palm-Sunday, without restriction as to the number of times. It is likewise allowed, *at one meal only*, on Monday, Tuesday, and Thursday of every week, after the first Sunday of Lent, until Holy Week.

The use of fish and flesh at the same meal, during Lent, continues to be forbidden. The use of eggs, cheese, and butter, is permitted.

The evening collation should be moderate; and in quantity and quality regulated by the general practice of pious Christians, so as not to become a meal instead of a collation.

Persons dispensed from the obligation of fasting on one meal, on account of delicate health or hard labor, should at the other meals use only food of such quality as is allowed to those who are obliged to fast.

FOR THE REGISTER AND OBSERVER.

REV. DR PORTER'S LETTER TO REV. DR BEECHER.

'If they do these things in the green tree, what shall be done in the dry.'

If so enlightened, so talented and so good a man as we all cordially admit Dr P. to have been, possessed so much of *a sectarian bias*, what must be the measure of it among his less enlightened and less talented brethren? If Dr P. indulged a sectarian spirit, how surely from the argument *a fortiori*, may we conclude that they indulge it?

It is needless to cite passages from Dr P.'s letter. Every intelligent reader of it must be convinced that his great anxiety was, *not for the development of truth, but for an inflexible adhesion to Edwardian Calvinism*; not for the extrication of light, but for the permanence of a long-existing creed; not for the interest of true Christian philosophy and doctrine but for that of a self-styled orthodoxy. Notwithstanding the Dr's phraseology, (inviting Dr B. to a reconciliation) it is sufficiently apparent that his regret was, not that Dr B. had *too slightly* examined the points in controversy, but that he had investigated them with *some measure of impartiality and independence*. What ground could Dr P. have had, seriously to fear and suspect that Dr B. had been deficient in caution and patience? That he had been hasty in his examination and premature in his conclusions? We admit the *possibility* of such a fact, but we deny the *probability* of it. Dr B.'s motives, so far as party considerations are concerned, were all, on the side of *adhesion and steadfastness*, and against *rejection and change*. Could Dr P. believe that his good brother B. would easily be induced to discard any of the important points of his education and orthodox belief? That he would give them up from any consideration short of deliberate and honest conviction? We venture to say, no. Dr B.'s sin, in Dr P.'s view, was, not for admitting some change of views *on inadequate grounds*, but for admitting *any* change *on any consideration*. The thing that he lamented was, that there should be *any thing like schism* in the ranks of orthodoxy. He would have them all stand together, hand in hand, shoulder to shoulder, earnestly contending for the faith, as it was fixed by the acute pen of the immortal Edwards. If any one cannot believe *understandingly and conscientiously* he must, nolens volens, believe it *blindly and implicitly*. He conceives of religious truth as a thing already comprehended, and which can admit no further rectification or development.

And let us here stop, for a moment, and inquire for the propriety of this sentiment, so exceedingly prevalent both in ages past, and at the present day. Is there any more propriety in desires and efforts *to fix* any doctrine or system of doctrines as the standard and *ne plus ultra* of religious truth, than there is in attempting by similar means, to arrest the progress of knowledge on other subjects? What propriety could there be in attempting to protect the doctrines of the Newtonian philosophy from investigation and change? What if all students in philosophy were, at the outset, instructed to understand that their business was, *not to examine*, and judge, but merely *to learn* and believe. And that *he* was the best student, who could *learn them* the most accurately, just as they are taught, and defend them unmodified, with the greatest ability and zeal? What propriety, that any man or body of men, should feel an invincible aversion to have *any alteration* take place in the departments of philosophy, and should endow schools and professorships for the sustentation of the 'good old ways;' prescribing to the professors *just what*, and *how much*, they should teach, and no more? And is there less impropriety in endeavors made to repress inquiry respecting the *philosophy of religion*, than in making them to prevent inquiry respecting the philosophy of nature? The Bible is a book which, as yet, is but imperfectly understood. Why then, should inquiry *not be pursued* to ascertain *what are* the doctrines which it actually inculcates?

Would it not have much better comported with Dr Porter's station in life, as a friend to the interests of mankind, to have felt the same kind of solicitude for the advancement of religious truth, that the Hon. Hobert Boyle did, for that of physical science? The knowledge of truth is *useful*. Certainly it must be so if the *wisdom* of the Almighty Author both of nature and of revelation can be relied on? If the soul of man be fitted *for its place* in God's natural and moral universe, then the *more its acquaintance with truth*, the greater its advantages and motives to discharge duty and secure its true and highest welfare.

And the means by which the light of truth may be elicited from the darkness of ignorance and error, certainly are, *free inquiry*; independent and *fearless investigation*; fair discussion.

'Mind must act upon mind.' Argument, be confronted with argument. What one imagines himself to have learned and established, must be submitted to the disquisition of others. It is preposterous to apprehend that truth can be *endangered*, or its cause perilled, by mutual, equal and rational *discussion*. To suspect such a fact is casting an undeserved stigma upon human nature, and an impious libel upon Him who created it.

Dr P.'s desire is that all the orthodox should study to keep their whole strength united, not for the pursuit of truth, but for the retention of the ground already possessed. He suggests no considerations for the purpose of detecting the mistake Dr B. had made; and he very courteously and explicitly gives him to understand that he has miscalculated his natural endowments and overrated them. He tells him that he has a good talent *for declamation*, but possesses not that which makes *a philosopher*. Now, could this have been uttered in the spirit of candor? Where is the evidence of Dr B.'s bad philosophy? He had, in his sermon on moral agency, stated that *conscience* was requisite to moral agency. That a man must *know what* his duty is, and *feel* the propriety of it, before he can be justly responsible for its neglect. In advancing this doctrine Dr B. departed from the path that had been meted out and passed over, by President Edwards. The substance of the case, in Dr P.'s view, seems to be this; President E. was a strong metaphysical philosopher; Dr B. deviates from the doctrine of President E.; therefore, Dr B. is no metaphysician. He has wandered from his proper line, in attempting to make a *new track*, in the philosophy of religion. But Dr Hyde could *toe the Edwardian line* with great exactness; he therefore, is a stronger man than Dr Beecher.

President E., says Dr Porter, inflicted such a mortal blow upon Arminianism that it immediately languished and then died of its wound. But we question the correctness of this representation. Prresident E. in the last years of his life, wrote two large books; one, *On Original sin*; the other, *On the Freedom of the human will*; both of them, as he informs the reader, designed to sustain Calvinism, and to bear down the doctrine of the Arminians. The success of these works, according to Dr P. has been most complete. The doctrine of the Arminians *is dead*; and that of Edwards, *alive and triumphant*. But is all this a *matter of fact*? Is the doctrine, so strenuously advocated in the Book on Original Sin (the same as that taught in the Assembly's Catechism—now the *prevalent* one among the Orthodox, in N. England? The fact, obviously, is not so. President E. taught the doctrine of *imputation*; and that this part of the doctrine of original sin was inseparable from the other part—the native corruption of all mankind. But do one tenth part of the orthodox clergy of the present day, accept and avow this sentiment? The truth is, that President E.'s work on 'Original Sin' was a failure. His other work, however, has been more fortunate for the author's reputation, and has given him much celebrity. His 'Treatise on the Will' has been pronounced one of the greatest efforts ever made by the human intellect. But the doctrine contained in it, is far from being universally held even among the orthodox. It has been losing ground for more than twenty years. More than half of the Presbyterian Church (the backbone of Calvinism) is now arrayed against it. The radicale of Edwards's philosophy is, *that free moral agency consists in volition*: That an act *of will* is, of course, an act *of free agency: That the will is, of itself, moral freedom*. He considered all those to be his antagonists who held to what was called, *self-determining power*. This power of *self-determination* was the obnoxious darnel; and the whole and undivided force of the book, *On the Will*, was aimed at the extirpation of it. The plant, however, was not extirpated. Its *name* has gone into disuse, but *the thing* is alive and thrifty. President E. used the term, Arminianism, to designate those who avowed the doctrine which he, in his celebrated book, opposed; *that of a self-determining power in man*. He makes an apology for doing it, and alleges, as the reason, not invidiousness, but *convenience*.

What then did the term, *self-determining power*, signify? Undoubtedly it was employed to express what, in common phrase is intended by the term, *balance of the mind: The power of deliberately comparing and balancing the character and consequences of action, in choosing or refusing to do it*. The philosophy of Edwards recognized no distinction between *sanity* and *insanity* of mind. An insane man possesses the power of volition and puts forth acts of will, in as good perfection as the man who is sane. Of course, the insane man is a moral agent and equally responsible as any other. For as soon as it is admitted that something besides *the mere power and acts of will*, is requisite *to free moral agency*, the philosophy of Edwards is oppugned and ruined. This philosophy is totally repugnant to that of *common sense*. It does not accord with the dictates of natural and enlightened conscience. These make knowledge and sanity of mind to be requisites in the furniture of a moral agent. The man destitute of information and void of reason, is, in the court of conscience and common sense, exonerated from responsibility. The Arminians of the last century, without reasonable doubt, intended, by self-determination, the very same thing which is signified by the word, *reason*, when it is said—This man possesses his *reason*, but that man is insane. And that which makes the difference between a *sane* and an *insane* man, is the thing which contributes the crowning endowment of a moral agent. It is the power *of deliberation*; *the balancing of motives*; the suspension of the final act of choice until the whole case is adequately surveyed. It is rationally undeniable that the constitution of a moral agent consists (not in the bare faculty of will and of willing, but) in a certain assemblage of powers both of intellect and of feeling. And this, we conceive, is now the opinion of a great majority of the orthodox (so called) clergymen in N. England and the U. States. Now if the fact be such, then the Arminianism against which Edwards contended is not dead, as Dr Porter declares, but is now possessed of gigantic and increasing strength. While the name has become unpopular, the doctrine itself has been going ahead during the period of the present century. And this we presume is the philosophy of Dr. Beecher. It is surely that of Mr Finney and of the new school Presbyterians. They address men and sinners as creatures possessed of those endowments, from the hand of their Creator, which enable them, of themselves, to act aright and to determine whether they will make choice either of the good or the evil placed before them And these endowments, on due examination, will be found to imply more than the power of *simply exercising the acts of will*; and to embrace all that was, in the days of Taylor, Mayhew and Chauncy, intended by *a self-determining power*.

We have many more thoughts on this subject but we have already extended the present article. Our design, in the remarks we have made, has not been to depreciate the merits of the late Dr Porter, but to expose the unhappy spirit of the age. Had the ingenuous and excellent heart of Dr P. been acted upon by more favorable influences, we doubt not that he would have been a bright example of those very virtues, against which the force of his letter was directed. We loved the man and we respect his memory. *His memory is blessed.* The faults of some good men have been denominated those of the age in which they lived. S. F.

Hampton Falls, Jan. 28th.

[From the Presbyterian,]

CORRESPONDENCE.

Dear Sir,—The publication in your paper of Dr Porter's letter to me, of May 22, 1829, without any recognition of its having been answered to his satisfaction, would do me the injustice of arraying the weight of his fears, and apprehensions, against the correctness of my doctrinal orthodoxy; whereas my reply, with his reiterated expressions of satisfaction with it, is in fact the testimony of a friend and a brother to my orthodoxy, who, having been alarmed, did his duty in writing to me, and found and testified, that his apprehensions, and the rumors which alarmed him were groundless. His letter and mine, and his satisfaction expressed in the presence of those who heard it with him, are my vouchers to the public, now startled by the publication of his letter alone, that there was no just foundation for the rumors and fears which his letter contains.

I will thank you to publish this note and my letter to Dr Porter, with the subjoined explanations and remarks, and through your paper I would extend the same request to *all* editors who have published Dr Porter's letter. It is an act of justice which I doubt not will be cheerfully rendered.

I am respectfully yours,

LYMAN BEECHER.

DR BEECHER'S REPLY TO DR PORTER'S LETTER.

Boston, June 1829.

Dear Brother—Yours of the 22d was received with feelings such as you anticipated, and with no regret, only that, instead of holding in to the *ne plus*, you had not used the same plainness earlier. The state of apprehension to which your mind has come, and the just cause for it, provided your apprehensions are well founded, is to me the occasion of as much regret as it is of surprise, for had I gone to sleep in Boston and waked up in Calcutta, I should not have found myself surrounded by more strange and unexpected associations, than I was in being called upon by you in such a tone, for explanation on such topics, to remove from your mind such apprehensions as you express. It is however due to friendship and to the cause of Christ, which is to some extent associated with our well or ill doing, that I should attend to your suggestions with great seriousness and candor. Be assured also that I not only admit your right to interrogate and admonish me, but appreciate your motives in doing so, and regard what you have said and done as high evidence of the reality and magnanimity of your friendship, while it affords to me no unflattering evidence of your confidence in mine. Instead also of being vexed at the fears of my anonymous brethren, I regard them as is just, with satisfaction, as an evidence of that zeal for the truth, for the want of which in past generations it has been in this region so vilely betrayed and bartered away. You cannot, however, be insensible that close upon the confines of honest zeal lie the territories of twilight, and suspicion, and fear, and imagination, and amplification, and whisperings and rumors; where through our own imperfections the enemy employs the influential friends of Christ to wound one another and to propagate distrust, and alienation, and acrimony almost as injurious to the cause of Christ as heresy itself.

The strength of the church depends upon our concentrated action, and this, (like credit in the mercantile world) depends on confidence; whatever therefore propagates suspicion and distrust among brethren who have long acted together, paralizes their power, as the failure of great capitalists undermines public confidence and propagates alarm in cities. Of this the great enemy of the church is perfectly aware, and has never failed, when the concentration of forces against him had become too formidable for direct resistance, to ease himself of his adversaries by dividing them. Thus the sacramental controversy alienated the reformers. The division of Presbyterians and Independents lost the vantage ground, and brought back the Stuarts, and high churchmanship, and dissoluteness and infidelity in England, and the divisions occasioned in New England by getting in and getting out of 'the half way covenant,' paralized for seventy years the power of the church and exiled almost the special influences of the Holy Spirit. It would seem at present as if the church had acquired in this country a moral influence no longer to be resisted by the prince of darkness, but by dividing the leaders in the sacramental hosts, and that the ministers in New England who have seen eye to eye in all the essentials, and have moved shoulder to shoulder in the battle, are now selected as the objects of his malicious experiment. But in vain I trust is the net spread, it is however well set and has nearly enclosed us, and will not probably be escaped without a due sense of danger, self-possession, prayer, and the wisdom which is both pure and peaceable.

The reformed churches made vigorous efforts to heal their divisions, and as they say, but for a few restless and rash spirits the work of peace would have been accomplished. A little rashness now, or petulance of pride, or obstinancy of self will may do us corresponding injury. God grant we may be kept, and not throw away the victories of the past and the prosperity of coming generations by an indiscreet precipitation. The chief occasion of needless divisions in the church of God, has been the undue stress which good men have laid upon the *circumstantials* of religion, who were agreed in the fundamentals. I mean by circumstantials, either the discipline and ceremonies or the philosophy of religion. The first divided the church of England, the second threatens to divide us. By the philosophy of religion I mean the different theories by which men illustrate and defend those doctrines in which they are agreed. This you know always has been, and till men have more grace and knowledge, probably always will be the *debatable ground*, the region of hobby horses, no two of which can be hitched together. On this ground the only condition of peace would seem to be to let every man ride his own hobby without molestation or alarm, leaving it to experience and public sentiment to adjust the relative merits of the favorite animals. Unless we renounce wholly the teachings of experience, and give ourselves up to absolute infatuation, we shall avoid the substitution of our different *explanatory theories* of the doctrines, for the doctrines themselves, and shall not fear nor suspect heresy nor propagate alarm concerning any speculations, the authors of which hold fully and correctly all the fundamental doctrines.

It is the opinion of Wilson, the Evangelical Episcopalian, who has recently written an invaluable essay, introductory to 'Baxter's Reformed Pastor,' that uniformity in opinion even in a single nation, is hopeless, considering the infirmity of man; but unity of heart on all essential points, with liberality and charity as to non-essentials, produces all the good consequences of such uniformity, beside many others peculiar to itself. The *argumentum ad invidium*, and the *argumentum ad terrorem* will do no good, but evil only; and the attempts to repress free inquiry and original investigation within the limits and cordial belief of the fundamental doctrines, by combinations and practical resistance, would produce something more than a conflict, which would make the hills and vallies of New England ring; it would be a volcano to rend the very bowels of the Church. For there always have been in the Church, and always will be, and always ought to be, men who will not be deterred by such influence. Uniformity in our theoretical expositions of the fundamental doctrines, can be attempted successfully only, by conversation and discussion in its kindest and most conciliating forms; for the more entire our agreement in fundamentals, the greater will be the sense of injury in being treated as if we were heretics.

All these remarks however are irrelevant provided your apprehensions concerning my designs, views, and preaching, are well founded. If it be true that I have become a 'system-maker,' that my views 'are not built on the Bible, but on certain philosophical theories as to man's mind and powers and agency,' that 'my preaching does not draw its proofs from the Bible,' and 'does not lead men to search the Scriptures,' 'exalts human agency so much as virtually to lose sight of human dependence—makes regeneration the result of means, to the exclusion of the Spirit's special influence—cherishes presumptuous reliance in ministers and in sinners so as to frustrate revivals;' that I propose to 'take a sinner through a course of means, and return him a saint without the Holy Spirit'—that I am 'reviving the Arminian notion of gradual regeneration, modying the Calvinistic system in its essential parts, hold that the Gospel can be so preached as to render it palatable to the carnal heart;' that I regard myself as a 'reformer, raised up to modify the New England Theology on points which concern its vital interests,' and that in the propagation of these views I am about to 'open a campaign and pass the Rubicon,' draw the sword and throw away the scabbard; if I am doing all this there is foundation for your fears. But never as in reading your letter have the emotions of surprise, mirthfulness and grief held such strange conflict in my mind. To refrain from laughing was impossible, and to refrain from tears equally so, nor has it been without constant vigilance that I have kept those feelings from rising, which a sense of unmerited loss of confidence and distrust is calculated to wake up in our sinful hearts, but which I never have indulged and trust I never shall indulge towards you. For, as you wrote evidently in haste, and as evidently under excitement of solicitude, I cannot suppose you saw all your implications at one view as I have placed them.

If you had employed your importunity to dissuade me from going on a crusade to recover Jerusalem from the Turks, I should not have been more astounded by its irrelevancy to any thought of my mind or feeling of my heart. Assuredly I have no campaign to open, nor Rubicon to pass; and unless my friends thrust me forward and come after me in battle, there will be no battle; for with me it is a fundamental maxim, not to expend my strength in contending with the friends of Christ, when so much effort is needed to turn back his enemies. Should I find myself in the Hellespont vexed with storms, doubtless as I am able and as I am aided, I shall breast the waves with heart of oak and arms of controversy. For if I was not born to be a reformer, (of which I never dreamed) it has always been my opinion that I was not born to be a coward.

Before I attempt a particular explanation of your specifications, you must allow me to say that your apparent confidence in their truth seems to me disproportioned to your evidence, for certainly your letter contains specifications which go to the shipwreck of orthodoxy, and it states also the evidence, and brings in the verdict, and applies the admonition, and threatens the execution in no equivocal terms, if I persist in my present course. Now, that these specifications are unfounded I know, and that there is no evidence to sustain them which can justify their credence to the extent implied in your letter, is my full belief. I cannot therefore resist the conclusion that you have done

me great injustice, and that if the confidence of conspicuous men in the church in each other, is so easily to be given up, the adversary will make an easy defence, and Zion will, for a long time to come, sit in sackcloth. It is this panic which I witness, this suspicion among former friends that alarms me more than all besides. For, to all purposes of cordial co-operation, the suspicion of heresy is as fatal as open denunciation. I have said there is no foundation for your apprehensions on any of the points named. The elementary principles of my theology on all the topics, concerning which any difference can be supposed between me and yourself, have for a long time been published in my sermons on the Government of God; The Bible a Code of Laws; and 'The Faith once delivered to the Saints;' my two sermons on Depravity, in the National Preacher, and the 'Gospel according to Paul.' They have not to my knowledge been misunderstood, or created alarm; and in their amplification and application in the pulpit and in the vestry, I utter no sentiments at variance with them. To me, therefore, it appears both unjust and of dangerous tendency, that you should permit parole testimony 'the echo' of my sermons, to set aside my deliberate, guarded, published statements. The conversation I held with you was desultory and short, because from indisposition I could not enter the field of explanation. I therefore made a few detached remarks, some of which you misunderstood, and others designed to qualify them, have forgotten. I perceived that farther explanation would be necessary, but not fully apprised of the strength of your feelings, resolved to defer it to another opportunity. Had I understood your state of apprehension to be, as it since appears, I should have said nothing or said more, for I know not but that this is the first time I have ever had occasion to complain of being misunderstood.

The direct remarks I have to make on the several topics contained in your letter must be laconic, and to save time I shall simply give a word or two as the index to the subject.

'*System Makers.*' It has always been a predominant object of my heart to escape the sin and folly of such a charge in its invidious sense, and to apply rather to practicable purposes the great truths of the Bible; to make the weapons of our warfare bright by use, instead of spending my time in pointing and polishing them to be hung up in the armory of God for admiration; and I do not believe that I have been, or am likely to be, a system maker in any dangerous or undesirable sense of that term.

'*Views built not on the Bible, but on philosophical views of man's free-ageney, &c.*' On this subject there are extremes on both sides, and not a little loose and inconsiderate speech. It is easy for example, to idolize philosophy, and set it above the Bible, and it is as easy and almost as common, to slam it down by wholesale, as if it were mere moonshine. But philosophy is the nature which God has given to things, to mind, and to matter, with the laws of their operation; and so far as the attributes of things lie within the cognizance of our faculties, they constitute the basis of all knowledge, and of all experience. The Bible itself assumes this philosophy and our knowledge of it, and cannot be explained without it, nor lawfully explained against it. 'Tis only when philosophical theories are formed independently of facts, or when they respect subjects which lie beyond the ken of our faculties, that philosophy becomes contemptible and dangerous. Do you say, why not let philosophy alone, and preach the plain doctrines of the Bible—my answer is, it cannot be let alone, nor can the plain doctrines be preached without it; they never have been, and never will be. Can we teach the nature of God as a Spirit without philosophy? or of man as a free-agent without any conception of the nature of law, and free-agency, and accountability? And if there be many things on these subjects which are hid, are there none which lie open and naked, within the sphere of our knowledge? It is because we can and do understand the nature of things that the Bible does not teach them directly, but assumes them as known. Do we not understand both from philosophy and the Bible, the difference between natural and moral government—natural and moral inability—and what is requisite to constitute accountability, and what may excuse from obligation and blame? And shall our ignorance on subjects that we do not understand, set aside our knowledge on subjects that are comprehensible? Or shall the folly of theorising *in terra incognita*, beget the affectation of humble ignorance, concerning those things which we were made to understand, and are bound to, and able to, and do understand? It was by discussion, deeply imbued with intellectual philosophy, that Edwards, and Bellamy, and Hopkins, and others, brought many truths out of relative obscurity, and gave us the quiet in New England, of which you speak; a peace, however, neither then nor since, based on exactly coincident philosophical expositions, but upon the catholicism which within the fundamentals, would agree to differ. What now has come to pass, that the advocates of the exercise and taste schemes so long tranquil and brotherly, must buckle on the harness, and lift the bristling spear? A war in which the vanquished and the victors must stop where they begun, and sit down and weep together over the needless desolation they have made. If I understand my own mode of philosophizing it is the Baconian. Facts and the Bible are the extent of my philosophy.

'*That my preaching does not draw its proof from the Bible.*' I appeal to my Portland sermon, my two on depravity, and to every one of my manuscript sermons on doctrinal subjects; no charge could be more unfounded. The uniform shape of all my sermons is to show what God says, and that it is true in fact, corresponds with the nature and character of men, with the principles of moral government, and the moral condition of this world, and with the actual experience of saint and sinner; sometimes by showing the facts in the case first, and that the Bible confirms the statement—and sometimes what the Bible says, and that facts confirm it. This is the heart and back bone of my preaching.

'*Exalts human agency so as virtually to lose sight of human dependence.*' You cannot exalt human agency higher than free-agency, and ability commensurable with divine requirements, as stated by Edwards and the New England divines, nor can you introduce a dependence consistent with accountability, more absolute than that which results from the certainty of voluntary unbelief, without the special influence of the Holy Ghost. But these I inculcate intelligibly, and often, and if not equally, it is because the circumstances in which I have been placed did not demand it. The preaching of dependence by hyper Calvinists had been so disproportioned, as required the reiterated inculcation of free-agency and ability, to obviate prejudice, gain a hearing, and give the relative proportions of truth to minds accustomed to disproportionate and distorted views.

'*Makes regeneration the result of means to the exclusion of the special influence of the Holy Spirit.*' As unfounded as possible. I never thought so, said so, nor has ever a paragraph or sentence come from me, from which, by any fair construction, such an inference could be drawn; nor could such an apprehension be entertained by any one, who heard attentively, for any length of time, my prayers, exhortations, and sermons. All of these not only imply no such thing, but exclude the possibility of any such supposition. If there be one point which my own experience, observation, and study of the Bible have taught me, it is the absolute dependence of saint, sinner, and minister, upon the special influence of the Holy Spirit. The sermon which contains an epitome of my views on this subject, is written out, and so far as I know, has been approved. Since the reception of your letter, it has been read to Brother Nettleton and received his approbation. It does not encourage in ministers a presumptuous reliance on means; nor has it been the effect of my preaching to create any such reliance on means, in sinners who have come under my inspection and care.

'*Does not lead men to search the Scriptures.*' How can this be, if my preaching occasions a presumptuous reliance on means? But with some, the very head and front of my offending, is that I do inculcate reading the Bible to, much. It is four years since I have, in dealing with awakened sinners, recommended scarce a single book except the Bible; and all the while my confidence in its sufficiency and efficacy has been steadily increasing, as has also the urgency with which I enforce the reading and study of it. My Church have gone over the Confession of Faith twice, reading and expounding a chapter in the Bible, which contains the subject of consideration in the Confession; and I have also a Bible Class, taught by influential members of my church, besides Bible Classes in the Sabbath School. On the whole, I think it must be admitted, that my church and congregation make considerable use of the Bible.

'*Propose to take a Sinner through a course of means and return him a Saint.*' If by this it is meant that I propose to make him a Saint, I deny ever having made such a proposal; if it means that I undertake to guarantee the conversion of every one who will follow my directions, I say I have never offered any such guarantee; if it mean that many who have followed my directions, have in a short time afforded credible evidence of piety, this is what is common in a successful ministry; if it mean, that in some respects, I succeed better with particular classes of persons, and that I am more encouraged to attempt the conversion of sinners, from the success which it has pleased God should attend my instructions—this is true; and if it mean that the more seriously and implicitly persons follow my advice, the stronger is my expectation of a favorable result—this also is true.

'*Reviving gradual regeneration.*' By moral suasion I suppose is intended. I am doing no such thing, and no one would say this who ever heard me preach with his ears instead of his elbows. All my discourses are marked and explicit on the subject of instantaneous regeneration; and I have never preached, or stated the subject so carelessly, as to justify mistake, having been aware of the liability of being misunderstood, and spoken always with caution. And as the prevalent errors around us on the subject of regeneration, admit the necessity of a change, only insisting that it is gradual, the doctrine of instantaneous regeneration has been, ever since my residence here, the Thermopylæ of the battle; and I have dwelt more on this than upon any other topic in Theology. As to moral suasion, I hold to none, and never held to any, of which revealed truth is not the means, and the special influence of the Holy Spirit the efficient cause. On this subject also, I have always spoken with guarded precision, knowing the liability to misconception amidst sagacious opponents.

'*Modify the Calvinistic system in its essential parts, and in its vital interests.*' If I am possessed of the powers you ascribe to me, it must be admitted that I understand what are the essential parts and vital interests of Calvinism, and of course have a better opportunity to judge of my own opinions and preaching, than those who hear me transiently; and I deny that I am modifying or changing the essential doctrines, or affecting the vital interests of Calvinism. In respect to 'new views,' they had reference to my mode of starting, proving, and answering objections, to those very doctrines. I appreciate, however, my folly in using such a term without more definite explanation of what I mean by it. But I never thought or said I had discovered any new fundamental doctrines, or given up any old ones, or so modified the Calvinistic doctrines, as to affect the system vitally. I had in my mind at the time, those fathers in the Church, to whose mode of preaching on decrees and election you alluded as in some respects exceptionable, and to the very things which you admit to be defects. But on this subject I cannot now express my meaning better, than in a note to my review of the Christian Examiner; in which I reply to a similar accusation brought against modern Calvinists.* My remark, that three fourths of my brethren might be alarmed, &c., was, in the first place, a conversational hyperbole: and in the next place, I merely meant that many on hearing my expositions, would feel that my strokes fell upon their philosophy; which having identified with their doctrines, they would be alarmed. But I did not say or think that three fourths of my brethren, or any portion of them, on understanding my views, would be alarmed at them as affecting the vital interests of Calvinism. And as to '*bringing my brethren right by gradual and not by violent transitions*;' really my good brother, your 'imagination runs riot;' all I meant was, that the discrepancies of our philosophy, were not of such consequence as to justify the agitation of our Churches, by a public and perhaps an alienating controversy; and still less were it worthy of good men, at such a day, to obtrude their own peculiarities, and run a race of hobby horses; but that whatever changes were needed, or assimilation of views, should without sounding a trumpet before us, be left to work their way gradually, as the result of time, experience, and free inquiry, and the calm interchange of opinions among ministerial brethren. But after all, I cannot admit the existence of '*new views*,' or even explain my meaning without implying more in impression than is true in fact. The physician may, by experience improve in the application of the general principles of his art, without changing them, or affecting seriously their vital interests, and the observing husbandman my through life be acquiring valuable information and making improvement in his application of the general laws of nature. But should they say to a friend, they had made some improvement in medicine or husbandry, would they be denounced as innovators or ridiculed as reformers? even though they should think it best to make no noise about the matter, but let their works speak for themselves! On this subject, Brother, allow me to say that your irony is as unmerited as it is severe; and I find no occasion to 'brace up,' inasmuch as it has no sort of application to me.

'*Gospel can be so preached as to make it palatable to the carnal heart.*' An entire mistake. I said the doctrines of the Bible are reasonable in fact, and can be so explained and vindicated as to be made to commend themselves to every man's understanding and concsience, and stop every mouth. But I did not say, nor have I ever said or thought, that the doctrines can be made palatable to the carnal heart. To see intellectually, and approve the right way, and pursue the worse, is a common phenomenon of sinful mind. Still though the heart is carnal, it is possible to exasperate it with irritating and unreasonable expositions of the doctrines. And it is possible by correct and judicious exhibitions in subject and manner to allay the irritation which arises from misapprehension, and to bring the heart under such restraint by the convictions of the understanding, that its more *sensible* and outrageous enmity, will not be apt to rise, while yet it is not reconciled nor is the truth palatable. You do not surely mean to deny the influence of temptation from circumstances to create prejudice, and obstinacy, and opposition to the truth. This was the extent of my remark concerning the Jews. If their ignorance, and predjudice, and worldly sacrifices in giving up the Mosaic economy, had no special influence on the rulers of the nation, over and above the natural opposition of the heart to the truth, how came it to pass that priests and rulers should be so virulent and obstinate, while the common people, influenced by no such temptation, heard our Savior gladly? And why is it that the Gospel does not in fact meet with the same opposition in orthodox congregations now that it met from the Jews? The absence of powerful temptation does not reconcile—but the presence of it greatly invigorates and inflames its enmity.

'*Tends to frustrate revivals.*' I cannot but think that these tendencies of my views to frustrate revivals, are of the same kind with those tendencies of the Unitarian system, to produce effects that it never does produce, while it is attended with other effects in direct opposition to these. On this subject, you must forgive me this boasting, for I speak as a fool: but the fact is even so; that for four years it has pleased God I should be constantly employed in revivals of religion, in which I cannot but hope that upwards of four hundred souls have been inclined and enabled to embrace Jesus Christ as he is offered to them in the Gospel. A number more than double the results of my ministry, during the same time, in any other period of my life. I only inquire how it would seem to you, had you for the last four years been blessed to turn out an uncommon number of good speakers, to receive from me a solemn warning concerning your principles of elocution as tending to make bad speakers! (*To be concluded.*)

* The reviewer had pronounced the statement of doctrines in my sermon entitled, 'The Faith once delivered to the Saints,' decidedly anti-Calvinistic. Dr Channing had said, 'It is a plain matter of fact, that the hard features of that religious system which has been 'received by tradition from our fathers,' are greatly softened; and that a necessity is felt by those who hold it, of accommodating their representations of it more and more to the improved philosophy of the human mind; and to the undeniable principles of natural and revealed religion. Unconditional election is seldom heard of among us. The imputation of Adam's sin to his posterity is hastening to join the exploded doctrine of transubstantiation. The more revolting representations of man's state by nature are judiciously kept out of sight, and, what is of still greater importance, preaching is incomparably more practical than formerly.'

In reply to this statement of Dr C. I say. 'If the meaning of Dr Channing be, that the doctrines which as mere abstract positions wear a repelling aspect, as now explained, seem to be the regular parts of a great system of moral government, in the administration of which justice and mercy are reconciled, and that mental philosophy has lent her aid in this exposition; that the doctrine of election is now so stated as admits of accountability and punishment, and stops the mouths of gain-sayers—that the imputation of Adam's sin and Christ's righteousness are so stated, as to appear both practicable and rational; and that the doctrine of total depravity is now explained in a manner which shows both the falsehood and absurdity of the statements and obiejections made concerning it, by its opponents; or that as the doctrines of the Bible are better understood they produce an increase of practical preaching: it might all be admitted as a concise account of what we believe to be true. But if Dr C. intends to insinuate or to say that any one doctrine of the Reformation has been given up, or the principle abandoned, on which it has always rested, we request him to review this position, and to fortify it by evidence or abandon it. Not one of the first principles of the doctrinal reformers has been abandoned, while every one of them has been corroborated by a more accurate knowledge of mental philosophy, and of Scriptural interpretation. The entire system never stood so impregnable as now, and never appeared so intelligible, so reasonable, so amiable, and at the same time so terrible to guilty consciences, as now. And if Dr C. supposes that the doctrine of man's depravity, or the doctrine of election is not preached as often as they were, and that Calvinists are holding their peace on these points, he follows his own imagination instead of historical verity. All the great doctrines of the Reformation are preached more frequently, and more plainly, and powerfully by the orthodox in New England, than they were fifty or even thirty years ago, and their faithful exhibition is attended by the power of God in those increasing revivals of religion which are carrying salvation through our land.'

METHODIUS.

Among the writers of ecclesiastical antiquity, who, from fashion, or prejudice, or ignorance, are now universally neglected, and almost universally unknown, may be ranked *Methodius*. He was a Bishop in the primitive church, and suffered martyrdom about the end of the third century. Of the various works which he composed, none have come down to us entire, save the 'Banquet of the Virgins.' In this work a company of virgins are supposed to assemble together, in the garden of Arete, Virtue, where they severally discourse on the happiness of the unmarried state. The diction is uniformly clear, elegant, and flowing: but it is sometimes too gorgeous and Asiatic, and from its extreme redundance, is occasionally feeble. The following passage is a pleasing specimen of this writer's style, and what makes it the more peculiarly interesting is, there is the strongest reason to believe that Milton made some use of it in his description of the Garden of Eden.

'Pleasant was the spot and beauteous, and almost seemed unearthly, replete with every thing that might lure us to repose. The air, which was spread around it, was blended with beams of the purest light, and its gentle breath breath was harmony. In the midst a fountain murmured, smooth as the smoothest oil, and distilling the sweetest beverage; whose clear, unpolluted waters were multiplied into rills, and the rills swelling into rivers, refreshed the smiling paradise. There bloomed innumerable trees, surcharged with autumnal riches, and glorying in their golden fruitage, which depended amiably. Here too, are meadows, green with perennial verdure, and diversified with flowers; flowers of unnumbered hues, and unrivalled fragrance. Approaching a lofty and majestic tree, we rested beneath its foliage; for ample were its spreading branches, and genial and inviting was its shade.'

The reader to whom Milton is at all familiar, besides observing the general similarity, must be struck with the exact resemblance of one particular passage in the above, to these words of the English poet:

'Others, whose fruit, burnished with golden rind,
Hung amiably———'

It is true, that a malignant diligence has often been exerted successfully, to point out instances in which authors have borrowed the beauties of thought or expression from their predecessors, and it is not improbable that the charge of plagiarism is frequently unjust. We, indeed, *insensibly* imitate the manner of those writers with whom we are most conversant, and may sometimes unintentionally borrow such striking thoughts, or felicities of style, as are to our purpose, but it not seldom happens, that the coincidence is purely accidental, and to be traced to a similarity of education—and possessing the same faculties, desires, habits, affections—in short, all the prominent features of a common nature.—*Miss. Chr. Herald.*

FOR THE REGISTER AND OBSERVER.

Translated from the French of M. Dupin, Attorney and Docter of Laws. (From the Gazette des Tribunaux.)

THE TRIAL AND CONDEMNATION OF JESUS OF NAZARETH.

JESUS BEFORE CAIAPHAS AND PILATE.

(*Continued.*)

§ VIII.

Position of the Jews in relation to the Romans. Let us not forget that Judea was a conquered country. After the death of Herod (called the *great* by a huge misnomer,) Augustus had confirmed the will by which that King of the Jews had made a division of the state between *his* two sons. But Augustus did not continue to them the title of *King* which their father had borne. Archelaus, to whom Judea was assigned, was recalled for his cruelty, and the country was annexed to the Province of Syria. Augustus, however appointed the governors of Judea, and Tiberius exercised the same power in the time of which we are speaking. Pilate was one of these deputy-governors.

Placed in this political position, the Jews had still the use of their civil laws, and the exercise of their religion, but they had not the *power of life and death.* This power the Romans reserved to themselves.

What then was the power of the Jewish authorities over Jesus? Certainly the Scribes and the Pharisees might, as individuals, or as a body, lament at the preaching of Jesus, and at his success;—might take alarm in behalf of their own religion; they could question him as to his belief and his doctrines—they might even declare that in point of fact, these doctrines were contrary to their law, as they understood it.—But their law had no longer the coercive power. In vain would have been its sentence of death. The Jewish Council had no power to pass *sentence of death.* It had only the power of *accusing* Jesus before the governor, or his delegate, and of delivering him up, that he might be tried. The Jews were not ignorant of this, for when they presented themselves before Pilate to demand the condemnation of Jesus, they declared, —*It is not lawful for us to put any man to death.* John xviii. 31.

§ IX.

The accusation brought before Pilate. It is here in particular that I request the attention of the reader. The previous violence is nothing in comparison with the tumult of passion before the *Roman Judge*, to obtain from him a sentence of death contrary to his own convictions. 'And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus and carried him away, and delivered him to Pilate.' Mark xv. i.

And straightway in the morning: for all that had been done before, was done *in the night!* 'Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.' Singular scruple, and worthy of the Pharisees! They feared *to defile* themselves by entering the house of a Pagan, though a few hours before, they had broken their Law, by sitting in council, and deliberating upon a capital accusation.

'Pilate then went out unto them, and said, What accusation bring ye against this man?' With their wonted presumption, 'They answered and said unto him, If he were not a malefactor, we would not have delivered him up to thee.' Pilate replied ironically,—Take ye him, and judge him according to your law.

This was a real mystification to them, since they were conscious of their inability to condemn any one to death. They were therefore compelled to submit and to set forth before Pilate *the grounds of their accusation.*

What were these grounds? The same, doubtless, that were hitherto alleged against Jesus. The accusation of *blasphemy*, the only one brought before the council of the Jews by Caiaphas? Not at all. Despairing to obtain from the Roman Judge, a sentence of death for a *religious* quarrel, which did not concern the Romans, they suddenly change systematically; they depart from their first accusation, that of *blasphemy*, to substitute a *political accusation: a crime of state.*

This is the true SUBJECT OF THE PASSION, and which accuses the informers against Jesus, in the most lively manner. Resolved upon destroying Jesus, at all hazards, they not only show themselves henceforth, as avengers of *their religion*, which they pretended had been outraged—of their worship, which they said was menaced; but ceasing to be Jews in order to affect foreign sentiments, these hypocrites only showed themselves occupied with the interests of Rome, they accused their compatriot of wishing to restore the kingdom of Jerusalem, of setting himself up for a *King* of the Jews, and of attempting to excite the people against their masters!

Let them speak for themselves. 'And they began to accuse him, saying,—We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a King.' What a calumny! Jesus prevented man from paying tribute to Cesar! when he had replied to the Pharisees themselves in the presence of the whole people, '*Render unto Cesar what belongs to Cesar!*' But this accusation was one method of bringing the affair under the jurisdiction of Pilate, who, in his office of *Cesar's deputy*, was set over the public revenue. The second part of the accusation still more directly regarded the Sovreignty of Rome. *He maketh himself a King.*

The accusation thus having a political character, Pilate deemed it his duty to attend to it. 'Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?' This question, so different from those addressed to him at the house of the Chief Priest, seemed to excite the astonishment of Jesus; he in his turn demanded of Pilate, 'Sayest thou this thing of thyself, or did others tell it thee of me?'

Indeed he wished to ask in presence of all the devisers of this new accusation—'Is it brought against me by the Romans, or the Jews?' Pilate replied to him—'Do you not know that I am not a Jew? Thine own nation have delivered thee into my hands! What hast thou done?' John xviii. 35.

All the acts of this proceeding are important; I cannot repeat it too often. In the examination before Pilate, nothing is said of a previous condemnation, of a judgment already passed, of a sentence which only waited its execution! The trial is indeed, for a capital offence, but it is one which just commences. They put the accused upon the country. Pilate asks him the question, '*What hast thou done?*'

Jesus seeing by the explanation which he heard, what was the source of this imputation, and perceiving the secret thought, which lay at the bottom of this accusation, and how his enemies wished to arrive at the same end by fraud,—Jesus replies to Pilate, '*My kingdom is not of this world.* If my kingdom were of this world, then would my servants fight, that I might not be delivered to the Jews. (Indeed Jesus had forbidden his friends resistance,) *But now is my kingdom not from hence.*

This reply of Jesus is very remarkable; it has become the foundation of his religion, the pledge of its universality, since it disinterests itself from all governments. It is not only an *assertion*, a *doctrine*, but it is given in *justification*, as a *defence* against the charge of *making himself king of the Jews.* In fine, had Jesus affected a *temporal kingdom*, if there had been the slightest attempt on his part of usurping anything which belonged to the power of Cesar,—he would have been *guilty of treason* in the eyes of the magistrate. But in twice replying, *my kingdom is not of this world, my kingdom is not from hence*, his justifacation is complete.

Pilate then insists, and says unto him, 'Art thou a king then? Jesus answered, Thou sayst that I am a king. To this end was I born, and for this cause came I into world, thal I should bear witness to the truth. Every one that is of the truth heareth my voice.' Pilate then says to him,—'*What is truth?*' This question proves that Pilate had not a very correct idea of what Jesus called 'TRUTH.' And satisfied with having put the question rather for form's sake, (for he did not wait for an answer,) than by way of explanation, he went out towards the Jews, (who remained without,) and said unto them, '*I find no fault in this man.*'

Now then Jesus is acquitted of the charge, and that too, by the declaration of the Roman Judge.

But his accusers insisted still farther. He *stirreth up the people by the doctrine which he teaches* in all Judea, from Galilee where he began. Luke xxii. 5.

He stirreth up the people. This is a charge of sedition, especially designed for the mind of Pilate. But let us scrutinize these words. *By the doctrine which he teaches.* They conceal the grand greivance which the Jewish priests complained of. To them it means, *he teaches the people*, he instructs them, he enlightens them, he preaches *new doctrines*, which are *different from ours*; he stirreth up the people! i. e. (according to them) the people follow and love him, for he preaches a consoling doctrine, and he is a friend to the people, he unmasks our pride, our avarice, our insatiable spirit of domination!

Pilate, however, does not attach much importance to this new turn of the accusation, but here his weakness discovers itself; he has heard the word *Galilee*, and sees in it an occasion of transferring the responsibility to another officer, and greedily seizes it. 'Art thou then a *Galilean*,' said he to Jesus; and upon his reply in the affirmative, considering him, therefore, as under the jurisdiction of Herod Antipas, who was Tetrarch of Galilee, by Cesar's appointment, he sends him thither. Luke xxiii. 5.

But Herod, who for a long time, as Luke observes, had desired to see Jesus, and who wished to see him work miracles, after putting several questions to him, which Jesus did not deign to answer, and having satisfied a vain curiosity,—notwithstanding the presence of the priests who had not departed, and in spite of the obstinacy with which they continued to accuse Jesus,—Herod,—I repeat it,—seeing only a shadow in this accusation of sedition, made it a subject of mockery, and sent Jesus back to Pilate, after having him arrayed in a gorgeous robe to testify that this pretended Royalty appeared to him more worthy of ridicule than fear. Luke xxiii. 8.

(*To be continued.*)

To the Editor of the Christian Register.

Dear Sir,—I have long been waiting a favorable opportunity for calling the attention of the clergymen of our denomination, more particularly of the younger members of the profession, to the establishment of an institution, which, it appears to me, will be accompanied with pleasant and beneficial results; and, with your leave, will make my communication to them through the columns of the Register.

The plan which I have to propose, is briefly this: that those gentlemen who have received their education at the Theological School in Cambridge, should associate for the purposes, first, of establishing *scholarships* in the *Theol. School*, to be devoted particularly to the education of the sons of any of the Alumni of the school, who may need pecuniary aid. Let every graduate of the school contribute the first fruits of his public labors, the sum of ten dollars, toward the establishment of a fund to be appropriated in the manner just described. In the course of a few years, and probably before any demand will be made upon it, this fund, by the accumulation of interest, and the annual sum paid by new members, would become very considerable in its amount, and render efficient aid to those who might need assistance, either as a gift, or as a loan for a term of years without interest.

In the next place, let the annual meeting of the associated Alumni be held at Cambridge, on the day of the annual visitation of the Theological School, and in the afternoon of that day, let a 'concio ad clerum' be publicly delivered by some gentleman chosen by ballot at a meeting of the previous year. Beside these two prominent points, other objects of interest might be embraced by an association of the kind described. Standing Committees upon topics of interest to the profession, might be appointed, to report to the annual meetings, and the subject of Theological education and literature would afford a wide and profitable field for their attentive consideration.

I am well aware of the jealousy that exists in relation to the formation of new societies. I confess that I have felt something of it myself; but I would submit it to my brethren whether we do not owe a debt to the Institution at Cambridge, which we are bound to consider, whether coming together as we do at that Theological school from different collegiate institutions, we may not, by such an association, do something to create and keep alive a deeper interest in each other; and finally, whether such an annual meeting might not make us more able in our great work, more zealous in the cause of Christian truth.

I am, dear Sir, very truly your
Friend and Brother,
J. C.

P. S. If any thing should be thought proper to be done respecting the proposed association, I would suggest that the necessary arrangements for carrying the proposition into effect, might properly be made by the present Senior Class of the Theological School.
J. C.

PLEASING ALL PARTIES. This hopeless attempt usually ends by pleasing none, for time servers never serve themselves nor any one else. As the endeavor involves a contemptible compromise of principle, it is generally derided by the very parties whom we seek to conciliate. What opinion can we have of a man who has no opinion of his own?—A neutral we can understand and respect; but a Janus double faced dealer, who affects to belong to both sides, will not be tolerated by either. His fear of giving offence is the greatest of all offences. Of this a ludicrous instance was afforded at the time of the riots in 1780, when every one was obliged to chalk 'no popery' on the wall of his house, in order to protect them from violence. Delphini, the clown, particularly anxious to win golden opinions from all sorts of men, since his benefit was close at hand, scrawled on his house in large letters—'no religion.'

FEW THINGS IMPOSSIBLE.

'It is impossible,' said some, when Peter the great determined to set out on a voyage of discovery through the cold northern regions of Siberia, and over immense deserts; but Peter was not discouraged and the thing was done.

'It is impossible,' said many, when they heard of a scheme of good Oberlin's. To benfit his people, he had determined to open a communication with the high road to Strasburg, so that the productions of de la Roche (his own village) might find a market. Rocks were to be blasted, and conveyed to the banks of the river Bruche, in sufficient quantity to build a wall for a road along its banks, a mile and a half, and a bridge across it. He reasoned with his people, but still they thought it was impossible; but he seized a pickaxe, put it across his shoulder, proceeded to the spot and went to work, and the peasants soon followed him with their tools. The road and bridge were at length built, and to this day, the bridge bears the name of the 'Bridge of Charity.'

'It is impossible,' said some, as they looked at the impenetrable forests which covered the ragged flanks and deep gorges of Mount Pilatus in Switzerland, and hearkened to the daring plan of a man named Rupp, to convey the pines from the top of the mountain to the Lake of Lucerne, a distance of nine miles. Without being discouraged by their exclamations, he formed a slido or trough of 24,000 pine trees, six feet broad and from four to six feet deep; and this slide which was contemplated in 1812, was kept moist. Its length was 44,000 English feet. It had been conducted over rocks, or along their sides or over deep gorges where it was sustained by scaffolds; and yet skill and perseverance overcame every obstacle and the thing was done. The trees slid down from the mountain into the lake with wonderful rapidity. The large pines, which were one hundred feet long, ran through the space of eight miles and a third in about six minutes.

A gentleman who saw this great work, says: —'Such was the speed with which a tree of the largest size passed any given point, that he could only strike it once with a stick as it rushed by, however quickly he attempted to repeat the blows.'

Say not hastily, then, of anything, 'It is impossible.' It may not be done in an hour or a day, or a week; but perseverance will finally bring you to the end of it. 'Time and patience,' says a Spanish proverb, 'will turn a mulberry leaf into silk.'

Memory is the only paradise we are sure of always preserving.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 18, 1837.

CORRESPONDENCE BETWEEN DRS PORTER AND BEECHER.

Our readers will remember that we published, a short time since a letter written by the late Dr Porter of Andover to Dr Beecher, impugning the doctrinal Orthodoxy of the latter.

This letter has excited great interest in the religious community, and some warm controversy in the ranks of the Presbyterian and Orthodox Congregational Churches.

We are happy to be able to give in this week's paper, *Dr Beecher's reply* which he read to Dr Porter, in the presence of Dr Woods and other friends.

The Editor of the Presbyterian says that Dr Beecher has assured him that his *reply* was in the highest degree satisfactory to Dr P. and effectually removed from his mind the suspicions which he had entertained of his soundness in the faith; while, on the other hand, the *Hartford Watchman* with equal confidence asserts, that, although these suspicions were temporarily removed, they were *renewed* by subsequent circumstances, and were entertained by Dr Porter to the very last.

It is not improbable that a long if not a bitter controversy may grow out of this matter. We cannot think that if such be the case, the result will be otherwise than deeply injurious to the interests of Presbyterianism—though we hope it may be overruled to the benefit of the cause of religious liberty and true Christian Union.

PLAN FOR SCHOLARSHIPS IN THE THEOLOGICAL SCHOOL AT CAMBRIDGE.

We would particularly request the attention of all our clerical brethren, and the members of the Theological School, &c, to a communication on our second page above the signature of J. C.

The plan therein proposed strikes us very pleasantly; and we do earnestly hope that it may be taken into serious consideration by all who may be concerned in its adoption, preparatory to its being brought before the Brethren at the Anniversary in July next.

We have just received a communication from a respectable Subscriber at Edgartown, a near relative of the late venerable minister of the Gospel in that ploce—expressing, in very strong language, regret that our Correspondent S. A. D. should have published the *Biographical Notice of Rev. Joseph Thaxter*, which appeared in the Register of Jan. 7th, 1837.

He particularly requests us to state that the notice referred to above, was laid before the public contrary to the wishes of the children of Mr T. respectfully made known to S. A. D; and also claims the privilege of a Son to say that the notice was not in all respects correct.

We have not felt at liberty to decline publishing the above communication, at the urgent request of a *Son* of the Rev Mr Thaxter. He has a right to be heard, in regard to what concerns his Father's memory. While at the same time we are unwilling to believe our Friend S. A. D. guilty of intentional injustice or inaccuracy.

—

Mr Editor,—In reference to the note you have received from Edgartown—allow me to say that the Rev. Joseph Thaxter, being a public character, the permission of your correspondent to publish a notice of his life was deemed unnecessary.—As to the *correctness* of the notice, it is sufficient to observe that the facts and documents therein contained were procured from the most authentic sources—from a member of Mr T's family—who furnished them with a view to publication—and from individuals of the clerical profession who were intimately acquainted with him during his life.

Yours, S. A. D.

STORIES FROM REAL LIEE.

We perceive, by a Prospectus, which will be found among the advertisements, that S. Colman has undertaken to publish a series of small volumes entitled *Stories from real life designed to teach true independence and domestic economy.*

The first part consists of that very popular, and instructive little work, already before the public in its *sixth edition, Three Experiments of Living.*

The favor with which this first number of the series has been received, while it testifies to the merit of the book itself, at the same time gives indication that works upon the same and kindred subjects are in demand at the present day.

So good a Pioneer as the *Three Experiments*, will, we doubt not, open a way of entrance for the succeeding numbers of the series into many families.

HANDEL AND HAYDN.

We are happy to find that this good old association, has lost none of its spirit: and that notwithstanding its several junior claimants to the regard of the lovers of harmony, it fully maintains its high rank, and firm hold upon the popular esteem.

The *Oratorio of David* was performed on the evening of Sunday last, in the audience of a crowded and highly respectable assembly, in a manner that afforded, we believe, universal satisfaction. A new Hall is all that is wanting to add to the effect of the Society's noble organ, efficient orchestra, and many fine voices.

SEAMAN'S AID SOCIETY.

The fourth anual Report, by Mrs S.J.Hale, is before us. It is gratifying to know that this excellent benevolent institution under the auspices of many of the most respectable and intelligent ladies of our city, is rapidly growing in public favor and usefulness.

Its purposes are unquestionably among the noblest that are aimed at by any of our charitable associations; and its plan, matured as it has been by experienced Philanthropists, is worthy of all praise. The main objects of the Society are embodied in the preamble to the Constitution.

1. To assist in relieving disabled Seamen and their suffering families. 2. To afford aid and encouragement to the poor and industrious females belonging to the families of Seamen. 3. To co-operate in the exeritons of the Boston Port Society for promoting the edcation of Seamen's children and improving the condition and character of seamen and their families.

Its purposes and measures are more fully stated in the following account of the operations of the last year.

On the 8th of last January, we had on hand garments and goods to the amount of *three thousand two hundred and fourteen dollars twenty-three cents*, and in the treasury *one hundred dollars*, making a capital of $3314 23.

You are well apprised of the scope of our design in using those funds—that it was to furnish employment to poor females, belonging to the families of seamen, in needlework; and by paying them a just price for their labor, to encourage them in industry, and in their laudable efforts to support themselves without recourse to begging, either from Societies or from individuals.

It will also be recollected that, if donations should increase our funds, we proposed opening a school for the gratuitous instruction of the daughters of seamen. The Board was charged with the duty of carrying on and testing these experiments, begun under the solemn conviction that the poor would never be really improved in their condition by the common method of alms-giving; that to find profitable employment for those who are able to work, and to qualify the young by education and habit for honest, useful occupations, was the true benevolence, that which would make society better and happier.

We felt that much was depending on the issue of our experiment in establishing this *charity of wages;* and that great circumspection was necessary while thus deviating from the common mode of charitable societies. We have, therefore, been unremitting in our watchfulness and exertions; and we have the pleasure of reporting that every thing has gone well with us. Our former benevolent patron* has again and again remembered us in his liberal donations, and the other friends of our association have been constant and kind.

We have received, during the year, in subscriptions and donations the sum of	$2333
and from sa'es at the Clothing Store,	5560
We have paid our work-women,	1423
Given in charity,	426 25
Paid for school for daughters of seamen, books for library, and school,	200
The other expenses of the Store have been about	300
Yet, now, we have on hand goods and garments at cost to the value of	$4350

being over one thousand dollars increase in our capital during the year.†

In 1833, our Society was instituted. The ladies who assisted in forming it will recollect our mode of proceeding that first year—how we assembled monthly, while our work basket, containing our stock of goods, was carried to our place of meeting, and there we passed the afternoon making coarse and common garments, to be given to the poor, when the greatest want of most of them was that of employment, and ready and *just* pay for their work. Probably not one of the recipients of our bounty was at the end of the year, in any better situation, or at all improved in her condition by our zeal and exertions.

But this past year, 1836, we have distributed, in many instances to the same families and others equally needy upwards of *fourteen hundred dollars in wages.* We have employed these poor females in the pleasant womanly occupation of needlework, paying them a *just* compensation for the same, with which they can, with full employment support themselves comfortably. They work cheerfully and thankfully. They have improved greatly in their sewing, and in their habits of punctuality. Their hearts are cheered by the blessed soothings of hope, and opened for the reception of kind advice and moral influence, by the salutary feeling of self-reliance and respectability, which honest, successful industry always inspires. Our work-basket has expanded into a well supplied 'Clothing Store,' where, during the year, we have received upwards of five thousand dollars for garments sold, chiefly to seamen. These improvements are the result of three year's experience only.

The whole report would be transferred to our columns were we to copy all that seems to us important and interesting in its reasoning and details.

We earnestly hope that it will be extensively circulated, and are confident that it will add many names to the list of members and contributors.

We cannot close this brief notice without commending to every reader of our paper—for its true simplicity and pathos—the following SUPPLEMENT to the Report addressed *To the Seamen of Boston.*

While you are on the ocean, far from your homes, the Ladies of the Seaman's Aid Society are endeavoring to promote the comfort of your wives and little children. We provide needlework for poor females belonging to the families of Seamen, and in the Seamen's Aid Clothing Store are placed the garments made by the hands of the destitute widow or orphan, whose husband or father was buried, perhaps, beneath the waves.

We pay these poor females nearly twice as much for their work as the *slop-shops* allow, and we sell the garments at the same price as the *slop-shops* sell. Come and see if these things are not so. Come to the Clothing Store, under the Seamen's Bethel, *your own Store*, where you will find garments of good materials, and made in the best manner,—garments, with strong seams, that will not be blown apart in the first gale, but will keep you warm and comfortable through the rough voyage. Come and pay us money for clothing: we will expend the money in doing good to Seamen and their families. We give no credit; but when a poor shipwrecked sailor calls, and is recommended by that friend of Seamen the Rev. Mr Taylor we give him his apparel without money and without price.

Come, then, in the hour of your prosperity, and sustain our plan of the Clothing store and in the hour of your adversity you may with confidence claim releif from the Seaman's Aid Society.

* Hon. Theodore Lyman, Sen.

† Our method of management is this:—We employ a Supervisor, a faithful and capable young woman, who has the charge of the Store; she cuts and fits the garments, except such as require to be cut by a tailor, (when his services are necessary he is employed by the day,) gives out work, and sells the garments. The duty of purchasing the goods is vested in a committee of three ladies, chosen from the Board. We ask no credit, and we give none. The Supervisor keeps three books: in the first, she enters the amount of sales: in the second, the money paid to work women; and in the third, the amount of goods purchased.

The Board of Managers meet every fourth week at the Store; examine and adjust the accounts; pay the Supervisor for the month; and then the money remaining in her hands is paid over to the Treasurer, and can immediately be drawn out by an order from the President, for the purchase of more stock. Thus, without any risk, our capital may be kept in constant circulation. We have not, since we began, met with loss of any kind.

DR. BEECHER'S LETTER.

The remainder of this Letter will be given next week. It was found to be too long for insertion at once.

NOTICE TO CORRESPONDENTS.—We are obliged to defer several interesting and valuable communications intended for this paper. We thank our esteemed friend in Buffalo, N. Y. for his very acceptable favor, which it will afford us pleasure soon to lay before our readers.

NEW PUBLICATIONS.

Grecian History, adapted to the use of schools and young persons. By the author of American Popular Lessons.

English History, adapted to the use of schools and young persons. By the same author.

The above works are the productions of a lady to whom the cause of education in our country is largely indebted, and who has shown in its behalf, talents of a high order, and a zeal which neither indifference nor opposition have had power to abate. The histories are written with the same spirit, and though upon subjects widely different, resemble one another so much in their aim, purpose and literary execution, that they may be included in the same notice. As historical manuals for the use of schools and the instruction of young persons, they are deserving of great praise, and are superior to any works of the kind, with which we are acquainted. They are written in a clear, easy and graceful style, and while nothing is omitted, due prominence is given to such facts and details as will interest and instruct the youthful mind. Especially have we been pleased with the moral tone of these histories. We are taught in them to admire, not conquerors and warriors, but teachers of wisdom; orators and statesmen who were loyal to truth and virtue, and legislators who were inspired with a disinteretsed love of humanity. No admiration is lavished upon war and its details—we hear nothing of 'glorious victories,' or 'immortal honors' or 'conquerors covered with laurels.' This, it need hardly be said, is a great merit in historical works, for the use of young persons.

The study of history has been far too much neglected in our schools, which may in some degree be ascribed to the want of proper manuals. That want, so far as Greece and England are concerned, the two most interesting countries to us, next to our own, is supplied by the two under notice. In them instruction is conveyed in a form so winning as cannot fail to make it attractive to any young person, who has the slightest love of knowledge or taste for improvement, while parents and teachers may be assured that there is nothing in them to offend the taste, wound the moral sense or shock the heart. We should be glad to see them introduced into all our schools both public and private, and are confident that the most beneficial results would follow.

BIOGRAPHICAL.

FOR THE REGISTER AND OBSERVER.

MISS ANNIE JEAN LYMAN.

Died in Northampton, Annie Jean Lyman, aged 21, daughter of Hon. Joseph Lyman.

There is sometimes a peculiar and fearful mystery in death. There are cases, when disappointment falls upon the heart like a heavy weight; and through the dimness of our vision, and the infirmity of our nature, our confidence and hope in the divine Providence have a severe and almost doubtful struggle with grief and despair. The promises of the Gospel are then our sole support. This is particularly experienced in the death of the young, when adorned with virtues, which strongly endear them to our affections; with capacities for usefulness from which we are just beginning to gather the fruits of our anxious cultivation; and with powers and dispositions to make us happy, which render them the bright and attractive centre of our hopes. We feel these painful truths in all their severity in the death of that excellent young lady, whose name we have placed at the head of this humble tribute of affection and respect.

Of Miss Lyman we say with truth, she was all that a young lady should be; and all that an affectionate daughter and sister can be. When in health few excelled her in personal beauty; in amenity and dignity of manners, in a just self-respect and delicate sense of propriety, she was surpassed by no one; but beauty of person or grace of manners exhibit a dimmed lustre in comparison with the high moral qualities, with which she was endowed. She was blessed by nature with an excellent understanding; she had enjoyed the best advantages of education and improved society; her mind early re ached its maturity; and she was distinguished by a practical good sense and a soundnes of judgment, whi ch exhibited their benign influence over her whole conduct.

Long continued and severe indisposition had evidently given to her a sobriety of character, unusual at her age. It was not incompatible with the cheerful enjoyment of life, nor with a hearty sympathy in the happiness of others;—and perhaps likewise it was the foundation of her deep feeling for the sorrows of others, and of that ready kindness, with which she devoted herself to their relief. She was a most affectionate sister, and a most dutiful and lovely daughter. She was true, unaffected, modest, kind, pious far beyond the ordinary examples of society. Unblemished in conduct and ripe in virtue it has pleased God early to take her from this life of trial, imperfection, and sin to a world of purity and light, of kind and holy affections, of wide beneficence and unceasing progress in good; for which we humbly trust she was prepared.

The loss is ours—not hers. The blow falls indeed with dreadful severity upon those who felt that she was, as it were a part of their own life; and who found in her extraordinary virtue and filial affection the delicious solace which the evening of life peculiarly requires; and upon which they dwelt with a satisfaction and hope, the strength of which none but the experienced can understand. But there is a melancholy consolation that she is at length released from her long and painful sufferings; and has passed into that state, where virtue is perfected and happiness is made secure. It would be wrong to desire her return. The grave has gathered to itself as its lawful prey that which was mortal and perishable; but the moral being lives, and will live forever. All in the beloved and departed that was dear to our esteem, our reverence, our affections, our hopes rises untouched above the power of death. Let us thank God that her precious memory remains to us. The beautiful image of her virtues is enshrined in our purest affections; and we will cherish the remembrance of her early matured goodness as an affecting stimulus to virtue; and an invaluable balm to wounds, which no mere earthly power can heal.

MASSACHUSETTS LEGISLATURE.

In the Senate Tuesday Feb. 7th, bills passed to be engrossed, to increase the capital of the Taunton Branch Rail Road Corporation; relating to the Probate Court in the County of Norfolk; to increase the number of the Justices of the Supreme Judicial Court; to incorporate the Odiorne Manufacturing Company; relating to Town Metings; to incorporate the Dedham Mutual Fire Insurrnce Company; to incorporate the Damask Cloth Manufacturing Company; and to incorporate the Boston Fatherless and Widows' Society.

In the House a memorial of Charles Bulfinch and others, praying to be incorporated by the name of the Original North west Discovery Company, was referred, in concurrence, to the Committee on Mercantile Affairs and Insurance.

In the Senate on Wednesday Feb 8th, Sundry petitions were received. The bill to incorporate the Monson Branch Company, passed to be engrossed, was sent down for concurrence.

The subjects of aid to Amherst College, and also of the appointment of Bank Commissioners were discussed.

In the House the proposition for increasing the pay of the members of the Council, Senate and House, was discussed at length; and it was finally voted that the pay be the same as on the last session.

In the Senate Thursday Feb 9th, bills for increasing the capital of Banks were considered,—and the surplus revenue bill in Committee of the whole; but nothing was decided.

In the House Sundry petitions were presented.

Mr. Alvord of Greenfield, from the Committee on the Judiciary, reported the bill to increase the number of Justices of the Supreme Judicial Court, without amendment, and it was ordered to a second reading.

A Resolve providing for a codification of so much of the Common Law as relates to crimes and punishments, and the incidents thereof, which was read, and ordered to a second reading.

In the Senate, Tuesday Feb 10th, Sundry petitions were presented and bills reported.

In convention of the two Houses Messrs. Isaac C. Bates, William Jackson, and Robert Rantoul, Jr. were chosen, on the part of the Commonwealth, directors of the Western Rail Road Corporation.

The surplus revenue bill was again considered in Committee of the whole.

In the House bills passed to be Enacted:—To increase the capital stocks of the Boott Cotton Mills; of the Hamilton Manufacturing Company, and of the Merrimac Manufacturing Company; to incorporate the Lafayette Fire and Marine Insurance Company; to extend the time, &c. of the Packet Insurance Company: to incorporate the State Mutual Fire Insurance Company.

In the Senate on Saturday 28th, several bills were passed to second readings. Messrs Hudson, French and Ward were appointed a Committee to consider the expediency of abolishing imprisonment for debt.

The House, after receiving petitions and attending to the reading of several bills, proceeded to the orders of the day, and resumed the consideration of the report on the subject of a bill now pending in Congress, to reduce the revenue to the wants of the government. The subject was continued for another day.

In the Senate, Monday Feb. 13th, but little business of public interest was transacted. A bill passed to be enacted relating to the salary of the Sergeant at Arms.

In the House, the sitting was mostly occupied in receiving petitions and remonstrances, and in considering a resolve proposing an amendment to the Constitution of the State.

In the Senate, on Tuesday the 14th, the principal subject of discussion was the bill concerning the deposite of the surplus revenue in Committee of the Whole.

In the House, sundry petitions were received. Afterwards there was a discussion on the subject of the bill now pending in Congress, to reduce the revenue to the wants of Government.

CONGRESS.

In the Senate, Feb. 6th, sundry petitions, from various parts of the country were received, on the subject of the abolition of slavery in the District of Columbia. The question of receiving the petitions &c. was discussed at some length.

In the House there was a warm discussion in regard to a petition from slaves, introduced by Mr Adams. A motion was made to have him called to the bar of the House and censured. Pending the discussion the House adjourned.

In the Senate, on Wednesday, Feb. 8th, Mr Webster presented a petition signed by 1500 merchants of New York, praying for the establishment of a National Bank in that city, which he accompanied with some remarks. A bill to amend the act establishing branches of the mint was read a third time and passed. The Senate then proceeded to the Hall of the House of Representatives, to attend to the counting of the votes for President and Vice President.

In the House the special order of the day was the counting of votes for President of the United States.

The members of the Senate having been received in the Representatives' Hall, the tellers proceeded to count the votes—the President of the Senate preceding. After the counting was finished the President of the Senate announced the result as follows:

For President of the United States.

For Martin Van Buren of New York—	
If the votes of Michigan be counted,	170
If the votes of Michigan be *not* counted,	167
For Wm. Henry Harrison of Ohio,	73
For Hugh Lawson White of Tennessee,	36
For Daniel Webster of Massachusetts,	14
For Willie P. Mangum of North Carolina,	11

He proceeded to declare Martin Van Buren duly declared President of the United States. In similar form the result of the ballot for Vice President was declared, and that no person had been elected to the office. He further declared that Richard M. Johnson and Francis Granger were the two highest candidates on the list, and that it devolved on the Senate of the U. States to elect a Vice President.

The members of the Senate then withdrew to their own chamber, and the Senate proceeded to vote for a Vice President of the U. States, the result of which election was as follows:

For Richard M. Johnson of Kentucky—Messrs. Benton, Black, Brown, Buchanan, Cuthbert, Dana, Ewing, of Ill., Fulton, Grundy, Hendricks, Hubbard, King of Ala., King of Geo., Linn, Lyon, McKean, Moore, Morris, Moulton, Nicholas, Niles, Norvell, Page, Parker, Rives, Robinson, Ruggles, Sevier, Strange, Tallmadge, Tipton, Walker and Wright—33.

For Francis Granger of New York—Messrs Bayard, Clay, Clayton, Crittenden, Davis, Ewing of Ohio, Kent, Knight, Prentiss, Robbins, Southard, Spence, Swift, Tomlinson, Wall and Webster—16.

Mr Calhoun, Mr Preston and Mr White withdrew from their seats and did not vote.

The President, after announcing the result, declared that RICHARD M. JOHNSON, of Kentucky, had been chosen by the Senate, in pursuance of the provisions contained in the Constitution, Vice President of the United States for four years, commencing with the 4th of March.

In the Senate, on Thursday, Feb. 9th, there was an interesting discussion in regard to the disposal of the public lands, in which Mr Calhoun and Mr Clay took part. The bill provides that no land shall be sold but to actual settlers, and that occupants shall have a right of preemption at $1.25 an acre. The bill was passed by a vote of 27 to 23.

During the discussion, a letter was presented and read which had been received by Mr Calhoun from the President on the subject of Mr Calhoun's speech on the land bill, in which he was represented in the Globe, to have charged the President with having speculated in the public lands. It seems that Mr C. did not say, the President,—but a relative of the President, whose name he now gave,—Mr M'Lamore. The President required concessions from Mr C. Mr C. said he had none to make. Mr Clay considered the letter a breach of the privileges of the Senate.

In the House on Thursday the subject of Mr Adams's pretended insult to the House was further considered. Certain resolutions implying censure were rejected by a vote of 137 to 22.

The House was then occupied by the subject of R. M. Whitney's supposed contempt of the House.

In the Senate, Feb. 10th, Mr Grundy, from the joint committee appointed to wait on Martin Van Buren, reported that they had performed that duty and received for answer that he was deeply sensible of the importance of the trust reposed in him, and would endeavor so to fulfill it as to promote the best interests of the country.

A bill was ordered to a third reading to appropriate $6000 to test by experiment an invention to prevent the bursting of steam-boilers; also a bill making appropriations for fortifications.

In the House, resolutions were submitted by Mr Lincoln, to have R. M. Whitney brought to the bar of the House for alleged contempt. The resolution, with the amendment to allow him counsel, if wished, was passed by a vote of 100 to 85.

In the Senate, Feb. 11th, Mr Calhoun's bill to sell the public lands to the new states in which they are was discussed. The bill making appropriations for fortifications was read a third time and passed.

In the House, on Saturday 11th, the business was principally the subject of slave petitions—and R. M. Whitney's case.

INTELLIGENCE.

Internal Improvements in North Carolina.—The Legislature of North Carolina at the last session passed a bill to aid the internal improvements of the State, by which they added to the funds already set apart for internal improvements all the surplus revenue to be received from the United States, with the exception of $300,000, which were appropriated to the redemption of the public debts of the State, and $300,000, appropriated to the payment of the stock subscribed by the State in the stock of the Bank of Cape Fear, and some other purposes. The same bill provides for subscribing on the part of the State to two fifths of the stock of the Beaufort and Fayetteville, the Fayetteville and Western, and the Wilmington and Raleigh rail roads, whenever the other three fifths of the stock in the said rail roads shall be subscribed, by persons competent to pay the same—no money to be paid by the State to these works until twenty per cent shall be paid in, by the individual stockholders.

The Legislature passed a bill granting Banking privileges to the Cincinnati and Charleston Rail-road Company, with a capital of $12,000,000, and also a bill appropriating $120, 000 for carrying on and completing the capitol of the State at Raleigh. They passed also a bill to drain the swamp lands of the State, and to create a fund for common schools. This bill appropriates $200,000 to the draining of the swamp lands, and appropriates other funds, in bank stocks belonging to the State, to the literary fund. These measures exhibit an extremely liberal spirit on the part of the Legislature of North Carolina.—*Daily Adv.*

Boston Marine Society.—We are much pleased to learn that this excellent institution, well known by its respectability and usefulness, has received from one of the honorary members, the liberal donation of $500.—It may not be generally known that this society has commenced the establishment of a Marine Museum in this city—and has already procured upwards of 400 articles of curiosity—which are for the present deposited in the Marine Association Rooms, over the Tremont Bank. Additions will be gratefully received from any one disposed to aid the undertaking. *Merc. Journal.*

The Western Reserve.—This district consists of eight counties in the N. E. part of Ohio, containing three millions of acres, the soil of which was *reserved* by the state of Connecticut, when its western lands were ceded to the United States. The first settlement was made in 1797, in the town of Cleaveland.

Population.—In 1800, 1,144; in 1810, 16,241; in 1820, 56,899; in 1830, 112, 346; at this time probably over 160,000. The people are mostly of New-England origin.

Paper Veneering.—We yesterday examined an elegant piece of furniture veneered with marble paper in imitation of rose wood. The imitation was so perfect and the veneering so exact that an experienced painter was unable to discover that it was not grained with paint, though he considered it almost impossible to shade and blend colors in such a beautiful manner. The paper was from the manufactory of Messrs. S. C. and E. Mann of this town. They have brought the manufactory of colored paper to a higher state of perfection thar any other establishment in the United States. This plan of veneering furniture, we think, will prove a very useful improvement. It combines three very desirable qualities; elegance, durability and cheapness. A common pine table can be covered in imitation of rose wood, for $1,50, in a style that would defy the most skillful painter in the world to equal. It is the opinion of the cabinet makers that it will wear much longer than common veneering. A piece of furniture finished in this style may be examined in the Norfolk bookstore in a few days.—*Dedham Patriot.*

Our English neighbors now and then have tangible evidence of the difference between American prejudice and common humanity. The following is a sample from one of the late papers:

There is at present in London an Episcopal clergyman—the Rev. Peter Williams of New York, who, in consequence of his being a man of color, was refused by three lines of packets a passage to Europe. Mr. Williams is well known as a cultivated, pious, and estimable man. After having tried in vain to obtain a passage hither by the unusual conveyance, he was compelled to embark from New York on board an English vessel, the captain of which treated him with distinguished kindness and attention. Mr. Williams has recently made the attempt to return from London to the United States by the American packets, but has been refused a passage, except on conditions which it would be a degradation in him to except. He will again have to be indebted to an English vessel, which will sail in about ten days, for the means of reaching his native land.

Patriot.

A schism is likely to occur in the congregation of the Spanish and Portuguese Jews of London, in consequence of an attempt on the part of some of the leading members to introduce extensive alterations in their mode of religious worship. Should they succeed in their object, it is probable (as neither party is willing to yield) that the extensive funds attached to their synagogue will be thrown into Chancery and that a total revolution will take place in the government of their affairs.

Rochdale Church steps are 121 in number, and lead from the top of Pecker street to the churchyard. It is reported, with some show of truth, that Sir Ashton Lever, who was a reckless horseman, once rode down them at a gallop—a daring act, but certainly consistent with his character. Mr. Charles Hill, of the Red Lion Inn, Rochdale, the most adventurous rider of the Rochdale Hunt, once rode up and down the same evening on his return. It is not known that this feat has been performed by any persons since. Sir Ashton Lever and Mr. Hill.—Manchester Herald

The manufactory of spurious Champagne, established at Dresden, and which will come into serious competition with the real article, is already in full activity, fifty thousand bottles will be sold this year of the vintage of 1836.

Antiquities.—In the department of the Nievre, France, there have been discovered two coins remarkable for their rarity. One is of Charlemange, bearing the legend *Carlus Imp. Aug.*, and on the reverse *Nevernis Civit*; the other is of Rodolph, and has the legend *Rodulfus Rex*; on the reverse, *Nevernis Civit.*—There has lately been found in a field, near the old Roman road, leading from Reims to Verdun, a small vase containing 616 silver coins, of which 290 are of the period of the consultate, and belong to at least 150 families; 4 of Pompey the Great; 11 of Julius Cæsar; 22 of Marc Anthony, 6 of which have the profile of Cleopatra on the reverse; 3 of Lucius Antonius; 1 of Lepidus; 169 of Augustus, and 20 of Tiberius. They are all in a high state of preservation.—An antique patera, said to be extremely curious, has been found at Mouchenot, near Reims. The bottom is richly chased in bas-relief in three compartments, representing several female figures, and executed with great taste. They are supposed to represent the emblems of marriage. It has been purchased by an English antiquary.—Last week at a short distance from Arles-sur-Aube, on the road from Arles to Troyes, in a piece of ground supposed to have been used as a cemetry before the establishment of christianity, vases of different materials and forms, amulets, Roman medals, and the entire skeleton of a human being, which appears to have been enbalmed, and in or near the hand of which was an obolus, placed there for the purpose of paying Charon for ferrying the soul over the Styx, have been lately found, and proved that the tradition was well founded.

NOTICE.—Mr Brownson will give his fourth Discourse, at the Masonic Temple, in explanation of the principles and objects of the 'Society for Christian Union and Progress,' on Sunday (tomorrow) evening. Services commence at 7 o'clock. Seats free.

Subject—Christianity given to effect a political and social revolution.

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society is removed to the Office of the Christian Register, in the chamber over the office of the Morning Post, No. 19 Water st.

The Depository is now open to all, who may be in want of Unitarian Books and Tracts for distribution; and the Directors would inform such persons that they will be supplied gratis, on application as above. Besides the monthly tracts issued by the Unitarian Association, the Depository is supplied with various other treatises in defence of Liberal Christianity; and friends at a distance who write for them will be supplied.

BOOK AND PAMPHLET SOCIETY.

The annual meeting of the Unitarian Book and Pamphlet Society will be held in the vestry of Dr Channings Church, Berry Street, on Thursday evening next, at 7 o'clock. Officers to fill any vacances, will be chosen, and reports from the Treasurer and the Standing Committee will be submitted to the meeting, giving an account of the doings for the past year. A gentleman will also be chosen to deliver the address before the Society during the election week in May next. All interested in Liberal Christianity are invited to be present.

F. ALGER, *Secretary.*

WANTED, CHRISTIAN REGISTER NOS. 4 & 6. VOL. XVI.

Those friends who have forwarded copies of No. 4 of this volume of the Register have the Publisher's thanks. He is in want of still more of the same number, and also of No. 6. (last week's paper.) Those who can conveniently return it will do a kindness to the Publisher, and to several new subscribers who wish their files complete.

PROSPECTUS OF STORIES FROM REAL LIFE.

THE entire and decided approbation with which the little volume, termed 'THREE EXPERIMENTS OF LIVING,' (very recently published) has been received in Boston and vicinity, has induced the publisher to issue a new edition of it, as the first number of a *Periodical*, that individuals and families, in distant, as well as neighboring regions of the United States and British Provinces, may have within their reach, at a small expense, these *three moral and well-told stories.*' The subjects connected with the '*means of living*,' being various, an arrangement has been made to continue a series of five small volumes, all having a direct practical bearing upon the duties and happiness of life. The title of this new *periodical*, will be 'STORIES FROM REAL LIFE, *designed to teach true Independence, and Domestic Economy.* Each part, or volume, will contain about 150 pages, and will be complete in itself. It will be issued monthly, commencing with this month. Price 24 cents a Part. The whole series will be given for *one dollar*; or, if preferred, five copies of either part will be sent to one address for one dollar, and thirty copies for five dollars, or six copies of the *series* for five dollars, to one address. Payments are required in advance.

PART FIRST, is now ready, and contains the THREE EXPERIMENTS OF LIVING.

Living Within the Means.
Living Up to the Means.
Living Beyond the Means.

Opinions of the Press, respecting Part First of this series.

'It is written in a pleasing style, and contains lessons on domestic economy, worthy of being read and pondered by all classes of people.'

'We have read with much pleasure, this little volume, which is calculated to do good. The author is well acquainted with the human heart, and desirous of elevating the tone of moral feeling in society.'

'It is peculiarly well adapted to these times of extravagance and speculation. The story is well told throughout; and persons in all the different walks of life, may find valuable hints.'

'It is replete with sound doctrine and salutary precepts conveyed in the moral of three well told but simple stories.

'We cannot too highly commend the work. It is practical in its lessons, simple in its language, excellent in its moral, and conveys its lesson in an irresistible and interesting manner.'

'If this book should fall into the hands of novel readers, they will enjoy the pleasure of a story well told.'

'A great curiosity is evinced to know who is the author. It is said to be written by a Lady; but her name, and whether married or single, no one knows. If she is not married, she ought to be.'

Husbands and fathers cannot bestow a greater favor on on their families than by presenting them with the Three Experiment.'

'The whole is designed to teach lessons of moderation and benevolence.'

'We can unhasitatingly recommend it as one of the most useful publications we have seen for a long time,'

'It describes *real life* in a manner that cannot fail to instruct, while it teaches most impressively that real independence consists in *living within the means.*'

'This little book has greatly edified us with its valuable lessons on Domestic Economy.'

Also, from the Author of the Young Man's Guide:

'It is one of the best things in the English language. This unqualified praise is not given without a full and careful examination of its contents, and of their social and moral tendency.'

From Mrs. L. H. Sigourney.—'I was not able to lay it out of my hands, until it was finished, so deeply interesting was it to me.'

'This work has created more attention than any novel heretofore published, The characters are Living Pictures. The scenes replete with interest, Simplicity, and Truth.'

S. COLMAN, Publisher, 121 Washington Street, Boston, Mass. February, 1837. f 18

MEMOIR OF BERNARD WHITMAN.

BENJ. H. GREENE, 124 Washington st. has this day published 'Memoir of Rev. Bernard Whitman.' This volume contains a likeness of the subject of the memoir.

—Also—

Published this day, 'The Sunday School Teacher, and Children's friend, No. 2. Vol. 2.

—Also—

'Ways of Living with small means,' by the Author of the Young Man's Guide. f 18

WHITE CHALK FOR BLACK BOARD.

JAMES W. BURDITT, Franklin Head No. 27 Court Street, has received from France, prepared White Chalk for Black Board. 3tis f 18

ALCOTT'S CONVERSATIONS VOL. 2.

THIS day published by JAMES MUNROE & Co. Conversations with Children on the Gospels, conducted and edited by A. Bronson Alcott. vol. 2. feb 18

SARTOR RESARTUS, 2d Edition. JAMES MUNROE & Co. have in Press, and will publish in a few days, Sartor Resartus, 2d edition, 12mo. f 18

SEA LIFE, or what may or may not be done, and what ought to be done by ship-owners, ship-masters, mates and seamen; by William Sullivan, Counsellor at Law; just received by JAMES MUNROE & Co. 134 Washington st. f 18

BRIDGEWATER COLLECTION NEW EDITION.

SONGS OF THE TEMPLE OR BRIDGEWATER COLLECTION. Twenty-sixth Edition.

The attention of singers is called to the new edition of this well-known and popular work, containing an additional number of Metrical Tunes. The selection of Anthems and Pieces has been very considerably changed, and will be found to embrace much that is new, or such as has not before appeared in this work, of the highest character.

For sale by the dozen or hundred by J. B. RUSSEL, Agent for the American Stationers Company 19 School st. j 7

TON—A TRAGEDY. JAMES MUNROE & CO have just received Ion, a Tragedy in five acts, by Thomas Noon Talfourd, with a description of the costume, cast of the characters, &c., as now performed in the London and American Theatres; first American from the fourth London edition; for sale opposite School street. feb 18

POETRY.

FOR THE REGISTER AND OBSERVER.

JEPHTHAH'S VOW.

His lips have breathed the vow.
Thou God of battles, who alone canst bring
Deliverance to thy children, in the hour
Of doubt and terror, here I bend to thee.
Hear thou my vow. Before thy throne, I swear,
That should the haughty race of Ammon bend
In homage low, to thy victorious sway,
The first who cometh forth, with song and dance,
To greet my proud return from victory,
Shall be to thee a holy sacrifice
Of gratitude.

The victory was his;
And laden with the trophies of his power,
Jephthah returned. Was there no whispering fear,
To cloud his brow, to dim his eye with tears,
To send to its pure source, the eager tide,
Which swelled his veins and flushed his cheek with joy?

But who comes forth to meet him on his way?
What sounds of joy, what minstrel notes of praise
To greet the hero from the battle field?
It was his only child,—she, whose pure smile
Awoke him to that gush of extacy—
A father's priceless, unabated love—
The bright glad being, who, in joy's gay hour,
As in the time of grief, had been with him,
To share his mirth, or to assuage his woe.

And shall it be? Must that young life-tide check
Its healthy gushings from the heart's deep fount?
Must that fond eye, so brightly turned on him,
That eye, which beamed and shone for him alone,
Be closed in death and gloom; and must those lips,
Which smiled upon him in their joyous mirth,
Which breathed devotion's purest offering,
Or tuned its minstrelsy in holy songs
Of praise to God, be hushed in the cold tomb,
No more to cheer him with their radiant smile,
Or speak to him of bliss?

Oh! what was life,
What the proud consciousness of victory,
When thoughts of that bright being filled his soul?
The fathers heart grew sick. There was no smile
Upon his lip, to greet his only child.
No voice of welcome issued from his mouth.
His brow was furrowed, and his cheek grew pale,
While the firm pressure of his fast closed lip,
Told but too well, the conflict in his soul.

A moment, and his lips broke forth in sounds
Of grief. He clasped her to his breast, and said,
'My child, my only child, how have I loved
To gaze on thee, and think, that when the cares
And ills of life would rudely press on me,
Thou wouldst be near to comfort and sustain.
Ah! thou hast brought me low; for I have sworn,—
That vow, alas! it cannot be recalled;
And I must yield thee up to Him, to whom
In a rash hour, I vowed to offer thee,
A grateful sacrifice.'

The gentle girl bent down.
No prayer for life was on her parted lip.
She knew her hour was come; she felt that life,
With all its promised blessings soon would close,
She knew her eye, on earth, no more would cheer
Her aged father's heart. She asked not life:
But holy gratitude was in her heart,
And the pure fervor of a grateful soul,
Glowed on her cheek, and kindled in her eye.
And praise was on her lips, praise to His name,
Who had that day the glorious victory given.

She sought a hallowed blessing from her sire.
'My father, if thy lip hath sworn to Him,
Who has this day brought victory to thee,
Do unto me, according to thy vow.
Oh! life is sweet, and the blest consciousness
Of living for my sire alone, to cheer
Him in his loneliness of heart, comes o'er
Me, like the blessed tones, which breathed
From a fond mother's love, in childhood's hour.
But I can leave all these; there is a joy
Which far transcends all earthly bliss, the thought
That I may watch o'er thee in happier realms,
And hover round thy couch of midnight rest.
Deep, wondrous thoughts possess my secret soul;
Thoughts, to which words could give no utterance,
So strange, yet holy, is the strain they breathe.
True as the voice of sacred prophecy,
Comes to my mind, the sweet assuring thought,
That I but leave my father's fond embrace,
For some bright realm, where we may live and love,
When this fair earth shall yield us no abode,
And I may be the unseen messenger
To wait thy soul to that most blessed home.
Calmly I leave thee, for a few short years;
And oh! it is a soothing thought to me
In my last hour of life, that thou hast gained
O'er our proud foe, the glorious victory.'

No tear bedimmed the lustre of her eye;
Her cheek was bright as in its happiest hour.
Her lips were parted in a gentle smile,
That told her willingness to die for him,
From whom at first, she drew the springs of life.

Taunton. Y. L. E.

COMING OF CHRIST.

No, my dear Lord, in following thee
Not in a dark uncertainty
This foot obedient moves;
'Tis with a Brother and a King,
Who many to his yoke will bring;
Who ever lives, and ever loves.

Now, then, my Way, my Truth, my Life!
Henceforth let sorrow, doubt, and strife
Drop off like autumn leaves;
Henceforth, as privileged by thee,
Simple and undistracted be
My soul, which to thy sceptre cleaves.

Let me my weary mind recline
On that eternal love of thine,
And human thoughts forget;
Childlike attend what thou wilt say;
Go forth and do it while 'tis day,
Yet never leave my sweet retreat.

GAMBOLD.

THE OAK.

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
There, woodman, let it stand
Thy axe shall harm it not!

That old familiar tree,
Whose glory and renown
Are spread o'er land and sea,
And would'st thou hack it down?
Woodman, forbear thy stroke!
Cut not its earth-bound ties;
Oh, spare that aged oak,
Now towering to the skies!

When but an idle boy
I sought its grateful shade;
In all their gushing joy
Here, too, my sisters played;
My mother kiss'd me here;
My father press'd my hand—
Forgive this foolish tear,
But let that old oak stand!

My heart-strings round thee cling,
Close as thy bark, old friend!
Here shall the wild bird sing,
And still thy branches bend,
Old tree! the storm shall brave!
And, woodman, leave the spot;
While I've a hand to save,
Thy axe shall harm it not.

MISCELLANEOUS.

We copy the following from among the good things that frequently give interest to the pages of the Portsmouth Journal.

GLEANINGS IN NATURAL HISTORY.

WINTER SCENERY—PINE BULFINCH.

To some all the charms of nature seem veiled and hidden in winter. They know nought of the life, the beauty or the happiness which is then abroad. They think that nature, like the bear and bat, is hibernating through all this dreary season, and that with all her energies inactive, and her strength exhausted by her summer's work, she sleeps in deep lethargy in her winter quarters. If a titmouse or sparrow should light to pick up a crumb under the windows of these shivering, chattering, winter sufferers, they will look out, and pitying the poor shivering thing, wonder that providence should expose the creatures of its care to such a state of suffering and want—not thinking that this little bird is as blithe and happy in its wintry home, as the merriest songster that carols amidst the blossoms and perfumes of spring.

We do pity from our hearts those to whom winter is a state of such gloomy sufferance, and we feel grateful for the keen enjoyment which we derive from its peculiar pleasures and beauties. We believe that nothing is in itself more intrinsically beautiful than a winter scene. We remember that Walter Scott says in one of his landscape sketches—that there can be nothing in nature in itself more exquisitely beautiful than the earth covered with snow. The graceful drapery which the snow throws over the earth, concealing all the harsh and disagreeable outlines—the pure color of the snowy mantle, the exquisitely shaped chrystals reflecting every hue of light—all constitute a scene which is unrivalled in beauty, and nothing but the associations of cold and suffering prevent us from appreciating its charms. Then the living ornaments and enliveners of winter have their own peculiar attractions. On some bright morning walk into the woods where the pines and hemlocks, rising from low, wet land, now frozen, are interspersed with the maple and birch—and you will say that even the blithe spring cannot show a gayer or more enlivening scene. The snow is every where covered with the tracks of the smaller quadrupeds, the squirrels and hares, who at early dawn have been gamboling through the woods. When you first enter the wood there is a profound stillness. In a moment you hear the merry tapping of the wood-pecker, then a pair of nuthatches will silently descend towards the foot of the tree near which you are standing, and stopping with their heads downwards, stretch out their necks and eye you with an eager curiosity, and then trumpeting forth their sonorous notes, ascend again to a higher station. The scream of the winter beau, the petulant and garrulous jay sounds from a neighboring maple. And then a flock of chickadees and nuthatches from a distant part of the forest, as like wandering Tartars they go foraging through the woods, scatter themselves over all the trees around you. And such a merry, noisy, active group, the woods could at no other season exhibit. Restlessly running over every limb, now hanging from their extremities, now throwing themselves into reversed postures like so many tumblers, now probing every crevice of the bark, and now rattling the dry and leafless branches.—And all this time making the woods resound with their incessant joyous and varied chattering. It would gladden the heart of the most melancholy Jaques that ever roamed through the forest, to see this busy, merry scene. Reader, when you are repining at the gloominess of winter, just go into the woods and see such a scene as this. And you may see it, any day when you have energy enough to take a short miles walk, and you will no longer murmur that providence has so poorly provided for the comfort and happiness of its creatures.

But our woods this winter have a new object of attraction to the naturalist. A company of stranger birds from the high glacial regions of the north, have taken up their home among us this season. They have been noticed in considerable numbers, for thirty miles around us. And so singular is their appearance, that we have heard them several times spoken of by persons little conversant with natural history. The name of this new visiter is the Pine Grosbeak or Bulfinch. *Phyrrula enucleator* as classified by Bonaparte, who takes up some half a dozen pages with a most learned, and to the uninitiated, a most nonsensical jargon, in which he discusses a vexed question of grave moment, whether this bird should be ranked with the *Genus Loxia* or *Phyrrula*. But however the learned may dispute about its name, they must all agree in calling it a most splendid bird. The Pine Grosbeak is nearly of the size of the Robin, and its color according to its age a reddish orange, or carmine of different shades. You will see in a flock one or two males of a bright red, while all the others are of a brownish or greenish orange.

These birds frequent the tops of the pines and hemlocks, whose seeds afford them their favorite food. But occasionally you will see a flock scattered in an open field by the roadside. In either situation, they are fearless and unsuspicious, and seem in their solitary homes never to have learned to fear the presence of man.

But what gives peculiar interest to these beautiful wanderers, is the distance of their native home. For the proper habitation of this hardy bird, is the pine forests of Siberia, Lapland, the northern parts of Russia, and the corresponding latitudes in America. The readers of Southey and Longfellow will remember that our Bulfinch has a prominent place in descriptions of these boreal regions. It is only when compelled by the unusual severity of the northern winter, that they wander to a milder latitude. Their numbers among us this winter we believe, may have been occasioned by the severity of the last season. The severity of the last winter causing the birds to seek milder winter quarters the present year.

Perhaps the very bird which now dwells near our cheerful homes, may have built its nest over the solitary hut of the lone Siberian exile, or enlivened the long day of the Lapland or Kamskatkan hunter. So beautiful is the succession of changes by which nature is ever affording us a new and varied interest.

When the Robin and Swallow of New-England have migrated to the softer climes of the southern states, the Bulfinch and Crossbill descend from the high regions of the north to fill their places. The fierce northern blast which drives our summer warblers shivering away, bears upon its bosom the snow-birds, who whirling and flitting amidst the snow, seem like the very spirits of the storm. When our summer duck is floating upon the placid bayous of Florida, the eider duck from the Arctic sea, clad in its warm dress of down, is disporting itself upon the waters of our wintry coast. Thus in every change of nature, in her gloomiest moods, in her apparent lethargy, may the student of nature find new proofs of the wisdom of her Divine Author. J.

Thy creatures have been my books, but thy Scriptures much more. I have sought thee in the courts, fields and gardens, but I have found thee in thy temples.—*Bacon.*

WONDERFUL INSTANCES OF BLINDNESS.

Dr Bew, in the 'Transactions of the Manchester Society,' relates the extraordinary instance of John Metcalf, a native of the neighborhood of Manchester, England, who became blind at so early an age as to be altogether unconscious of light, and its various effects. His employment, in the early period of his life, was that of a wagoner, and occasionally as a guide in intricate roads during the night, or when the common tracts were covered with snow. Afterwards, he became a projector and surveyor of highways, in difficult and mountainous parts: and in this capacity, with the assistance merely of a long staff, he traverses the roads, ascends the precipices, explores the valleys, and investigates their several extents, forms and situations, so as to answer his purpose, in the best manner. His plans are designed, and his estimates formed, with such ability and accuracy, that he has been employed in altering most of the roads over the Peak, in Derbyshire, particularly those in the vicinity of Buxton, and in constructing a new one between Winslow and Congleton, so as to form a communication between the great London road, without being obliged to pass over the mountain.

Professor Saunderson, at Cambridge, lost his eye sight, and even his eyes, at the age of twelve months, by the small pox. His sense of feeling was so acute, that he could perceive the least variation in the state of the air; and it is said, that in a garden where observations were made on the sun, he took notice of every cloud that interrupted the observation, almost as justly as those who could see it. He could, in a set of Roman models, distinguish the genuine from the false, though they had been counterfeited with such exactness as to deceive a connoisseur who had examined them with a keen eye. His ear was also equally exact. He could readily distinguish the fifth part of a note. By the quickness of this sense, he could judge of the size of a room, and of its distance from four sides of it. He had an ingenious and peculiar mode of performing arithmetical calculations. He married the daughter of a clergyman, near Cambridge, by whom he had a son and a daughter. He died in April 1739, having injured his health by confining himself too closely to his studies. 'A blind man,' says his biographer, 'moving in the sphere of a mathematician, seems a phenomenon difficult to be accounted for, and has excited the admiration of every age, in which it has appeared.' Tully mentions it as a thing scarcely credible in his own master of philosophy, Diodorus, that he exercised himself in it with more assiduity after he became blind; and, what he thought next to impossible to be done, that without sight, he taught geometry, describing his diagrams so exactly to his scholars, that they could draw every line in its proper direction. St. Jerome relates a still more remarkable instance in Didymus, of Alexandria, who blind from his infancy, was enabled to learn the most sublime parts of geometry.

Dr Blackwood, who lost his sight before he was six months old, not only made himself master of various languages, Greek, Latin, Italian, French, but acquired the reputation of an excellent poet.

Dr Henry Moyes, who was blind from his infancy, acquired an extensive acquaintance with geometry, optics, algebra, astronomy, &c. Mechanical exercises were the favorite employments of his infant years; and at an early age, he was able to construct little windmills, and even a loom. By the sound, and the different voices of the persons that were present, he could judge of the dimensions of the room in which they were assembled, and was seldom mistaken.

In the Annual Register for 1762, there is an account of a French lady, blind from her infancy, who could read, write, play at cards &c. She lost her sight when only two years old, her mother having been ordered to lay some pigeon's blood on her eyes to preserve them, in the small pox; whereas, so far from answering the end, it eat into them.—In writing to her, no ink was used, but the letters were pricked down on the paper, and by the delicacy of her touch, feeling each letter, she followed them successively, and read every word with her finger ends. When playing at cards, she prepared the packs alloted to her by pricking in several parts. She sorted the suits, and arranged the cards in their proper sequence, with the precision, and nearly the same facility, as those who had their sight. In writing, she made use of a pencil, as she could not know when the pen was dry. Her guide on the paper, and of the breadth of her writing, &c. was a small thin ruler.

Aldrowandus speaks of a sculptor who became blind at twenty years of age, and yet ten years after, made a perfect marble statue of Cosmo II. de Medicis; and another of clay like Urban VIII. We are likewise informed of a most extraordinary blind guide, who according to the report of good writers, used to conduct merchants through the sands and deserts of Arabia.

Mr Boyle mentions a gentleman, who, having been blind, and brought to sight at eighteen, was very near going distracted with joy.

Democritus, according to Plutarch and Cicero, put out his own eyes, that he might be less disturbed in his mental contemplations, when thus freed from the distraction of the objects of sight.

PORTUGUESE CEREMONIALS.

I remember a striking instance of the great extent to which mere ceremonial is carried by Portuguese of the old school; and it may not be amiss to relate it while I am touching on the subject. I called one morning on a high dignitary of the church, and, ascending a magnificent staircase, passed through a long suite of rooms to the apartment in which the reverend ecclesiastic was seated. Having concluded my visit, I bowed and departed; but turned, according to the invariable custom of the country, when I reached the door, and made another salutation; my host was slowly following me, and returned my inclination by one equally profound; when I arrived at the door of the second apartment, he was standing on the threshold of the first, and the same ceremony passed between us; when I had gained the third apartment he was occupying the place I had just left on the second; the same civilities were then renewed, and these polite reciprocations were then continued till I had traversed the whole suit of apartments. At the banisters I made a low, and, as I supposed, a final salutation; but no, when I had reached the first landing place, he was at the top of the stairs; when I stood on the second landing place, he had descended to the first; and upon each and all of these occasions our heads wagged with increasing humility. Our journey to the foot of the stairs was at length completed. I had now to pass through a long hall, divided by columns, to the front door, at which my carraige was standing. Whenever I reached one of these pillars, I turned, and found his Eminence waiting for the expected bow; which he immediately returned, continually progressing, and managing his paces so as to go through his share of the ceremony on the precise spot which had witnessed my last inclination. As I approached the hall door, our mutual salutations were no longer occasional, but absolutely perpetual; and ever and anon they still continued, after I had entered my carraige, as the Bishop stood with uncovered head till it was driven away.

THE DYING GIRL.

'Elle etait monde on les plus belles choses
Out le pire edstin.'
'Etelle, elle a dure ce dure de unt les roses
L'espace d'un matin.'

'Open the window,' said the dying girl, 'that I may feel the wind on my forehead for the last time for ever—raise me up, that I may look upon the sun once more before I die.' As she requested, I placed my arm under her head, and raised it from the pillow. How beautiful was her pale face, lying there so helplessly, with her large bright eyes turned up to the sun like a worshipper, the black hair sweeping over her arm to the pillow, and the golden light lying upon her thin features, imbuing them as it were with glory and vitality, till the whole form seemed consumed in a bright essence, burning intensely within, and radiating without. Her eyes grew brighter as she gazed, and she seemed refreshed with the soft wind stirring about her. 'How brightly and quietly,' she whispered, 'does he go to his rest, melting away tint by tint, from the sight!' Then turning her head wearily away, she sunk to the pillow, murmuring, 'O, that my departure may be like that—may I sink to my death calmly, painlessly, by leaving behind me the bright reflections of a brief existence.'

For a few moments she languidly closed her eyes and remained motionless; then opening them again, she gazed in my face and said—'Death, death—If this is it, it is neither sad nor painful—it is only going home to meet parents, sisters, friends, in a glorious world, a region of spirits, bright, high, beautiful, how—' here her voice again died away in a soft murmuring sound. She gathered strength a moment and continued.

'My brother, he is in a strange land, how he will grieve when he hears that I am dead—tell him that I prayed for him, that I shall meet him in the eternal world of glory, give him one of these'—and she attempted to raise her slender hand to the hair lying in a mass upon the pillow. But the almost transparent fingers wandered for a moment in the air, and then fell feebly over the bedside. Her lips moved again. 'It is all fading, floating,' she said; 'how gloriously the angels throng above me, smiling, beckoning, with wings so beautiful—nearer they hover, settling on my pillow—softly, softly, they—' A heavenly smile broke upon her face, her voice grew fainter, then stopped like a tone of smothered music. The features settled, a shiver ran over her frame, and all was over. Her spirit had gone to congregate with angels in happiness. I laid my hand on that forehead—it was growing fearfully cold. My heart cramped; the strength of my manhood gave away; I sunk to my knees and wept bitterly.

Again I stood beside her, when her friends had done their office of love. Outstretched in her shroud of pure white she lay, her stiffened hands confined over her bosom with a knot of white ribbon, and the dark lashes lying, so like sleep, on her marble cheeks. That smile was there, like starlight on a crusted snow—it was buried with her.

As she had requested, I took a long curl from her head—that head on which I had so often tossed flowers in childish play. I stood gazing on the corpse till a strange mysterious feeling of another world crept over me—I felt as if a dark spirit was overshadowing me.—Awe-struck I held up the ringlet and gazed upon it. No touch of death was there. Bright and beautiful as ever, it streamed from my hand. I looked till it seemed to grow alive in my grasp. Again I turned to the dead, and the wandering of my soul ceased. I knelt down and prayed fervently that my death bed might be like hers.

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